

DISSERTATIONS

ON THE

PROPHECIES

OF THE

OLD TESTAMENT.

IN TWO PARTS.

PART I.

Contains all such Prophecies AS ARE APPLICABLE to the COMING OF THE MESSIAH: THE RESTORATION OF THE JEWS, AND THE RESURRECTION OF THE DEAD: whether so applied by JEWS or CHRISTIANS.

PART II.

Contains all such Prophecies as are applied to the MESSIAH by CHRISTIANS only, but which are shewn not to be APPLICABLE to the MESSIAH.

By DAVID LEVI,

Author of LINGUA SACRA, the CEREMONIES
of the JEWS, DEFENCE of the OLD
TESTAMENT, &c. &c. &c.

VOL. III.

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AND WALKER, Paternoster-Row.

M. DCCC.

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and Walker, Paternoster-Road.

M. 1802.

DEDICATION

TO

ABRAHAM GOLDSMID ESQ.

SIR,

DEIGN to accept this Volume, as a
Mark of Esteem and Gratitude, for
Favours received.

There will appear a peculiar propriety in
the introduction of your Name at the head
of a Volume of this nature : for as our
Rabbins observe, גדולה צדקה שמקרבת הגאולה
GREAT IS CHARITY WHICH HASTENETH
THE REDEMPTION. This Work being
written with a manifest intention of shew-
ing the foundation of our Hopes in the fu-
ture Redemption of our Nation ; it could
not

not with greater propriety have been Dedicated, than to a Gentleman of your exalted character, for Integrity and Probity in every transaction of Public Life: and by your Affability, Kindness, and UNBOUNDED LIBERALITY to the necessitous, Daily, and Hourly, tending (according to the Maxim quoted), to forward that GREAT GLORIOUS, and HAPPY event.

That you may long live an Honour, and an Ornament to our Nation, is the sincere and ardent prayer of

SIR, Yours received.

Your much obliged,

And most Obedient,

Humble Servant,

D. LEVI,

Green Street

Mile End New Town.

March 25, 1800.

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ERRATA:

- Page 28, line 18, &c. instead of All the tribes had a share &c. *read*, will have a share in the heave-offering, because they all will contribute &c.
- p. 29, l. 2, instead of lay, *r.* will lie.
- p. 49, l. 3, after when, *r.* in.
- p. 86, l. 1, after captivity, place a comma, instead of a period.
- p. 94, l. last, instead of unparalleled *r.* unparalleled.
- p. 188, Note, l. 3, instead of make *r.* makes.
- p. 219, l. 14, instead of there *r.* their.

DISSERTATIONS

ON THE

PROPHECIES.

THE eighth prophecy commences Chapter xlv. verse 1. and is continued to the end of the 15th verse of Chapter xlv.

In this prophecy, the Prophet informs us of the five following important events, that are to take place, at the future restoration of the nation.

First, of the enlarged state of Jerusalem, and the temple; as in ver. 1—6. “Moreover, when ye shall divide the land by lot for inheritance, ye shall offer an oblation unto
VOL. III. B the

the LORD, an holy portion of the land; the length (shall be) the length of five and twenty thousand (rods), and the breadth ten thousand; this (shall be) holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred (in length), by five hundred (in breadth), square round about; and fifty cubits for the suburbs thereof round about. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and therein shall be the sanctuary, (even) the most holy (place). This holy portion of the land shall be for the priests the ministers of the sanctuary, that draw near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary. And five and twenty thousand (in) length, and ten thousand (in) breadth, shall also be for the Levites the ministers of the house, (even) unto them, for a possession (for) twenty chambers. And ye shall appoint the possession of the city, five thousand (in) breadth, and (in) length five and twenty thousand, over against the oblation of the holy (portion): it shall be for the whole house of Israel."

Second, of the portion that is to be given to the Prince; the Messiah: as ver. 7—8.

“ And (a portion shall be) for the prince on this side and on that side of the oblation of the holy (portion) and of the possession of the city, before the oblation of the holy (portion) and before the possession of the city, from the west side westward, and from the east side eastward: and the length (shall be) over against every one of the portions, from the border of the west to the border eastward. In the land shall be his possession in Israel: that my princes may no more oppress my people.”

Third, of the oblation which all the people of the land are to give to the prince; the Messiah: ver. 13—17. “ This is the heave-offering which ye shall offer: the sixth part of an ephah out of an homer of wheat, and the sixth part of an ephah out of an homer of barley. And (concerning) the statute of oil, (even) the bath of oil, (ye shall offer) the tenth part of a bath out of a cor; (which is equal to) an homer of ten baths; for an homer is ten baths. And one lamb out of the flock, out of two hundred, from the wa-

tered * pastures of Israel: for the meat offering, and for the burnt offering, and for the peace offerings, to make atonement for them, saith the LORD God. All the people of the land shall give this heave offering to the prince in Israel: And it shall be incumbent on the prince (to give) burnt offerings, and the meat offerings, and the drink offerings, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn times of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the house of Israel."

Fourth, of the dedication of the temple in the days of the Messiah: ver. 18-20. "Thus saith the LORD God: in the first (month), on the first day of the month, thou shalt take a young bull without blemish, and shalt cleanse the sanctuary: And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and

* Used figuratively to denote the fattest and choicest lambs.

ON THE PROPHECIES. 3

upon the posts of the gate of the inner court. And thus shalt thou do on the seventh (day) of the month, for him that erreth and for (him that is) simple: so shall ye make reconciliation for the house."

The first month, here mentioned, is the month Nissan: (for that is always called the first month; as Moses said, (Exod. xii. 2.) "This month shall be unto you the beginning of months:" &c. And thus also the prophet says, ver. 21. "In the first (month,) on the fourteenth day of the month, ye shall have the passover," &c.) and by which, the prophet informs us that, on the first day of the month Nissan, they shall dedicate the altar, by offering burnt offerings thereon: and which is a manifest proof, that this promise was not accomplished at the building of the second temple; for in the book of Ezra, (Chap. iii. 6,) it says, "From the first day of the seventh month began they to offer burnt-offerings unto the LORD." It also mentions their keeping the feast of tabernacles; whence it is clear that they did not offer the offerings of dedication in the month Nissan. Neither can it be said, that this was the offering of the new moon, ordained in the

the law, as some have attempted to explain it; because the prophet says, that this was to be a sin-offering; ver. 19. "And the priest shall take of the blood of the sin offering, and put it upon the posts of the house," &c. But this was not the case with the offering of the new moon; for the bulls then offered, were burnt-offerings; besides their blood was not sprinkled on the posts of the house, nor on the corners on the settle of the altar; but only two gifts, which are as four *: from all which, it is manifest, that the prophet was speaking of the future dedication of the altar, at the time of the true Messiah; and which is to be on the first day of the month Nissan, in the manner and form here shewn.

As to what the Archbishop of Armagh has observed in his note on this passage,—
 "Cleanse the sanctuary, See Levit. xvi. 16. A yearly ceremony seems to be here enjoined, and not a mere dedication." scarce deserves notice; as there is not the least analogy between the words of the prophet, and Levit.

* See Gemara Zevachem, Perek Eazehu Mekomon. fol. 53. 2

ON THE PROPHECIES.

xvi. 16. This, every one will be fully convinced of, on comparing the passages together.

Fifth, concerning the other offerings here mentioned by Ezekiel; in which he differs much from the precepts of the law of Moses. First, in regard to the feast of passover; ver. 22. "And upon that day shall the prince offer for himself, and for all the people of the land, a bull for a sin-offering." But in the law of Moses, there is not any mention made of a bull to be offered on any of the days of passover; but a goat; as is said, Numb. xxviii, 22. "And one goat for a sin-offering, to make an atonement for you."

Second, concerning what is said in ver. 23. "And seven days of the feast, he shall offer a burnt-offering to the LORD, seven bulls, and seven rams without blemish," &c. This differs greatly from the commandment in the law concerning the offerings of the passover; for there it is said*, "Two young bulls, and one ram, and seven lambs of the first year:" whereas, Ezekiel has added to

* Numb. xxviii, 19.

the bulls, and rams, but has not mentioned the lambs.

Third, in that he has said, ver. 24. "And he shall offer a meat-offering of an ephah for a bull and an ephah for a ram;" By which, he has made the meat-offering of the ram, equal to that of the bull; an ephah for each: whereas, in the law it says *, "Three tenth-deals shall ye offer for a bull, and two tenth-deals for a ram."

Fourth, in that he said in the latter member of ver. 24. "And an hin of oil for an ephah." Whereas the law says†, "Or for a ram, thou shalt prepare (for) a meat-offering, two tenth-deals of fine flour mingled with the third (part) of an hin of oil." And for a bull, "A ‡ meat-offering of three tenth-deals of fine flour mingled with half an hin of oil."

Fifth, concerning the sacrifices of the feast of tabernacles: ver. 25. "In the seventh (month) on the fifteenth day of the month, during the feast, he shall do the like seven days; according to the sin-offering, according to the burnt-offering, and accord-

* Numb. xxviii. 20. † Ibid. xv. 6. ‡ Ibid. 8.

ON THE PROPHECIES.

ing to the meat-offering, and according to the oil." This differs greatly from the command in the law; for the number of bulls on the seven days, was not equally alike; as they were diminished daily *: neither was there seven rams, each day, but two only: besides, there were fourteen lambs offered each day; which Ezekiel has not mentioned: add to this, that here is the same difference in regard to the flour and oil of the meat offering, as in the preceding article.

Sixth, concerning the offering of the sabbath; Chap. xlv. ver. 4. "And the burnt-offering which the prince shall offer unto the LORD on the sabbath-day, (shall be) six lambs without blemish, and a ram without blemish.—And the meat-offering for the lambs as he is disposed† to give." This also differs greatly from the law of Moses; first, in his saying, "six lambs;" whereas the law says‡, "And on the sabbath day, two lambs," &c. Second, the offering of the ram; whereas in the law, there is not the least mention made of a ram to be offered on the sabbath.

* Numb. xxix. 12—32.

† Heb. The gift of his hand. ‡ Numb. xxviii. 9.

Third, in appointing the quantity of the meat-offering of the lambs, to be according to the will of the prince ; whereas in the law of Moses, it was limited to a certain measure. In the measure of the meat-offering of the ram, and the oil, there is the same difference, that has been already mentioned.

Seventh, concerning the sacrifices to be offered on the new moon ; ver. 6—7. “And in the day of the new moon (there shall be) a young bull without blemish ; and six lambs, and a ram, without blemish. And he shall prepare a meat-offering, an ephah for a bull, and an ephah for a ram : and for the lambs according as his hand shall attain unto ; and of oil an hin for an ephah.” This also is an important difference ; first, in that he appointed one young bull for the new moon ; whereas the law says*, “two young bulls :” second, by ordering six lambs ; though the law says†, “seven lambs ;” and also in the instance of the meat-offering and the oil ; as already noticed.

Eighth, concerning the daily offering ; ver.

* Numb, xxviii. 11.

† Ibid.

13. "And * he shall offer a burnt-offering daily unto the LORD, a lamb of the first year without blemish : he shall offer it every morning †. And he shall prepare a meat-offering for it every morning ; (even) the sixth part of an ephah, and the third part of an hin of oil to sprinkle the fine flour." Here Ezekiel differs also from the law of Moses ; as he mentions the morning continual burnt-offering, but has entirely omitted the evening burnt-offering : there is likewise a difference in regard to the meat-offering ; for the law says ‡, "And a tenth part of an ephah of fine flour for a meat offering, mingled with the fourth part of an hin of beaten oil." But Ezekiel has made an addition to the fine flour, and to the oil. It must also be observed, that the prophet has not made the least mention of the *feast of weeks*, the *feast of trumpets*, and the *day of atonement* ; nor yet, of the *eighth day of solemn assembly* : neither has he taken any notice of the offerings that are to be offered thereon ; or informed us, whether they were to be different from the law of

* Heb. Thou shalt.

† Heb. Morning by morning.

‡ Numb. xxviii. 5.

Moses, or not. — But the truth of the matter is, that the prophet was speaking of the offerings, that are to be offered at the dedication of the temple, that is to be built at the future restoration of the Jews; and not of those ordained in the law of Moses; for these, are never to undergo any change; the precepts of the law being eternal; and are to be always observed: and thus says the last of the prophets *: “Remember ye the law of Moses my servant, which I commanded him in Horeb concerning all Israel, (even) the statutes and judgements.” Whence it is manifest that, Ezekiel never attempted to lay down rules different from the law of Moses; but only prophesied of the offerings that they are to offer at the future dedication: viz. the sin-offering, burnt-offering, and meat-offering; and by which, the prophet informs us, that at the future restoration, on the first day of the first (month,) which is the first day of the month Nisan, the days of consecration (or dedication) of the altar, will commence; and therefore, God ordained, that on that day, they should offer

* Malach. iv. 4.

a young bull for a sin-offering; and in like manner should they also do on the seventh day of the month, to make atonement for him that erreth, and for him that is simple: that is, such who through the great joy that then will exist in the nation, might unguardedly go into such parts of the holy place, as they are not permitted to enter.—And when the feast of passover shall come, during these days of consecration, they must keep the feast seven days: (every one) must eat unleavened bread; according to the law of Moses: for he made no alteration in the command of the passover, but only said, that on the eve of the passover, which is the fourteenth day of the month, the prince shall offer for himself, and for all the people of the land, a bull (for) a sin-offering. And, as the seven days of the feast of passover, will be included in the days of consecration, he therefore said, that on the seven days of the feast he shall prepare a burnt offering of seven bulls and seven rams, &c. for these are wholly, the offerings of the consecration on those days; exclusive of the additional offerings of the passover, ordained in the law*.

* Numb. xxviii. 19. &c.

The prophet also informs us, that at the future restoration, those days of consecration, will continue from the first day of the month Nisan, when the days of the consecration of Moses ended, as mentioned in the law*, until the end of the seven days of the feast of tabernacles, on which, the days of consecration ended at the building of the second temple: for Moses held the consecration, seven days: and Solomon, when he built the temple, held them double that time†, and at the building of the second temple, they held them treble that time: which is one and twenty days. And, as the future temple, will in its exaltation and sanctification far exceed the tabernacle that Moses built, the temple that Solomon built, and the second temple; God therefore commanded, that at the future restoration, the days of consecration should continue from the time that Moses held them, unto the time that they held them at the second temple; that is, from the first day of the first month

* Levit. ix. 1. See Jarchi, & Abarbanal in Loc.

† 1 King, viii. 65. "Seven days and seven days; even fourteen days."

Nissan, to the twenty first day of the seventh month Tishree; the reason of which, will be mentioned hereafter.

The prophet also shewed us what they are to offer at the future restoration, during those days of consecration; and which is as follows: they shall offer every morning, a lamb for a burnt-offering with its meat-offering; but this is to be exclusive of the continual burnt-offering morning and evening, as commanded by Moses: thus also are the offerings of the different sabbaths, and new moons that shall fall within the time of consecration; as likewise those of the seven days of the feast of passover, and the seven days of the feast of tabernacles; for all those mentioned by Ezekiel, are the offerings of those days of consecration; exclusive of the offerings of those days mentioned in the law. And, as the prophet in this place, did not intend to say any thing concerning the offerings mentioned in the law of Moses; he therefore, even in mentioning what agreed with it, did not say, as is written in the law of Moses; because this was a matter wholly distinct from it: for this prophecy regarded those future days of consecration only; and
be-

being merely for that time; they were not to be offered any more after the completion of those days: and thus we find it recorded in the book of Ezra, iii. 6. that "from the first day of the seventh month they began to offer burnt offerings," &c. And in those days of consecration, the feast of tabernacles was included; but no mention is made of the eighth day of solemn assembly; but after having mentioned that they kept the feast of tabernacles, seven days, it says, "And afterward (offered) the continual burnt-offerings, both of the new-moons, and of all the set feasts of the LORD," &c. Because, the first mentioned burnt offerings were those of the consecration; but afterwards, they offered according to the precepts of the law only: for which reason, the feast of tabernacles was not included in the general term, "the feasts of the LORD," as was the eighth day of solemn assembly; because their consecration continued till the end of the seven days of the feast of tabernacles. And thus also is the case in the words of Ezekiel, who mentioned what they should do on the days of consecration only. And herein is no contradiction

tradition in what is said, of the meat-offering*; "a meat-offering unto the LORD, by a perpetual ordinance continually." For he did not make use of the expression, "a perpetual ordinance," in regard to that meat-offering; but to admonish them, not to imagine, that on account of the burnt-offering, and meat-offering here commanded to be offered every morning, they were to omit offering the continual burnt-offering, mentioned in the law of Moses; he therefore said, alluding to those commanded by Moses, "by a perpetual ordinance continually. Shall they prepare the lambs," i. e. the continual burnt-offering ordained in the law of Moses, which is a perpetual ordinance, continually shall they prepare it with the lamb, and the meat-offering, and the oil, that I have here mentioned to be offered every morning: for both the one and the other shall be continually offered every morning during the days of consecration: for as they were ordained by a *perpetual ordinance* to be offered continually, they must by no means be omitted.

As to the reason of the prophet's not tak-

* Ver. 14^s

ing notice of the new meat-offering that was to be offered on the feast of weeks, and the offerings of the feast of trumpets, and the day of atonement that should fall within the time of the consecration, as he did of the feast of passover, and the feast of tabernacles, it is this; that on the feast of passover, God was pleased to order their offering of these offerings, on account of their great joy of the redemption; for in the month Nisan, they were redeemed from Egypt; and in the month Nisan the future redemption, will also take place; for the future redemption, will in every degree resemble that of Egypt; as has been frequently mentioned in the course of this work: and on the feast of tabernacles they were ordered to offer those additional offerings, on account of their salvation from the war of Gog and Magog*, which will happen at that season of the year: but as nothing particular is to take place on the feast of weeks, the feast of trumpets, and the day of atonement, there is to be no addition made to their offerings, as ordained in the law; and therefore, the prophet made no mention of them.

* See Chap. xxxviii.

Sixth, Of the way that the prophet mentions the prince is to enter; and that "the gate of the inner court, that looketh toward the east, shall be shut the six days of work; but on the sabbath day it shall be opened, and on the day of the new-moon it shall be opened*." Now, of the opening and shutting of these gates; as also of what the prophet said above†, in the description of the building, concerning the outward gate of the sanctuary that looked toward the east: "This gate shall be shut, it shall not be opened, &c.—(It is for) the prince; the prince shall sit in it to eat bread before the Lord:" we have no account of at the building of the second temple; nor yet of the following; though the prophet has laid it down as a fundamental principle; "And the prince shall enter by the way of the porch of that gate without—but the gate shall not be shut until the evening." And which God had commanded to be particularly observed at the future restoration: but nothing of this, was accomplished during the second temple: nay, it is manifest from the history of the nation

* Chap. xlv. 1. † Ibid. xlv. 1—2.

during the second temple, that not one of those six important events, which the prophet here promises, were ever accomplished: for in the first place, neither Jerusalem, nor the temple were of the enlarged dimensions here laid down: secondly, no such portion as is here mentioned, was ever given to the prince; as will be shewn more at large in the immediately succeeding prophecy: thirdly, neither was there any heave-offering given to the prince, of wheat and barley, and oil, &c. Fourthly, no such offerings, as are here mentioned, were offered at the dedication of the second temple; nay, they did not seem to pay any attention to the rules here laid down by Ezekiel; for in the book of Ezra it says *, “Then stood up Joshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer burnt-offerings thereon, as (it is) written in the law of Moses the man of God.” Whence it is plain, that they offered their burnt-offerings according to the law of Moses; not according to the rules

* Chap. iii. 2.

laid down by Ezekiel ; because they knew, that the prophecy of Ezekiel regarded the future restoration of the *whole* nation. From all which, it is clear to demonstration, that this prophecy, containing those fundamental principles, was not fulfilled at their return from Babylon ; nor during the time of the second temple : neither were they fulfilled by, or in the person of Jesus ; and it would be wasting of time to no purpose, to shew that, they can not in any manner be applied to the spiritualizing scheme of the Christians : they consequently remain to be fulfilled at the future restoration of the nation, by the true Messiah.

Note, as these fundamental principles of the future redemption, are not mentioned by the prophet Isaiah, they of course, can not be said to agree with any of the fundamental principles of that prophet.

The ninth prophecy commences verse 13. Chap. xlvii. and is continued to the end of the book.

In this prophecy, the five following important events, are foretold. First, that at the future redemption of the nation, the whole twelve tribes of Israel are to return,
and

and inherit the holy land. This, the prophet has shewn in the most clear and explicit manner; first, by his saying, "This (shall be) the border whereby ye shall inherit the land, according to the twelve tribes of Israel." And secondly, in mentioning the names of every one of them distinctly. Chap: xlviii. 1-7. in the following order, first, Dan, then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah; and ver. 23-28. he mentions the other five tribes; viz. Benjamin, Simeon, Issachar, Zebulon, and Gad: And which is a manifest proof, that *all* the *twelve* tribes are to return at the time of the future redemption: and as it is well known that this did not take place at their return from Babylon; for then all the tribes did not return; as has already been shewn in the course of this work; it is demonstrable, that the prophet did not speak of that return: but that this promise remains to be accomplished at the future restoration of the nation, by the true Messiah.

Second, of the subject of their inheritance: and which is, that their inheritance at the future restoration, is not to be given to them, as it was at the time of Joshua, by their

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their polls; so that a numerous tribe had a large portion, and a small tribe had a less inheritance*; no: on the contrary, God hath been pleased, by the mouth of his prophet, to ordain, that at the future restoration, all the tribes shall have equal portions; whether they be many or few in number: and therefore the prophet says, ver. 14. "And ye shall inherit it one as well as another;" this is spoken of the tribes; to shew that they are not to inherit the land according to the number of persons; but that the whole land is to be divided from east to west, into equal portions, in length and breadth; and of which every tribe is to have an equal portion. The reason of this difference, the learned Abarbanal observes, is, that the distribution of Joshua, being the first distribution of the land, it was divided according to the number of those that entered it; and therefore, to a numerous tribe, was given a large portion; but this plan, God foresaw, was not proper to be followed in the distribution of the land at the future restoration of the nation: because at that time the dead

* Numb. xxvi. 53—54.

will

will arise, and every man will return to his possession, and to his family : and therefore, if the distribution was to be made according to the polls of those that *return* from the captivity, they might give a small portion to a tribe according to its number ; and when the dead of that tribe shall arise, the land would not be able to contain them : for which reason, God thought proper to ordain, that every tribe shall have an equal share ; and then take their chance of the number that shall arise belonging to each tribe, whether they be many or few ; by which means, no injury will be done to any of the tribes in regard to their inheritance. But this promise it is well known ; was not fulfilled at their return from the Babylonish captivity ; for then the land was not so divided ; neither did all the tribes then return, as mentioned in the preceding promise ; whence it is clear to demonstration, that this promise remains to be fulfilled at the coming of the true Messiah.

Third, concerning the strangers that should sojourn among them ; i. e. those that shall have become proselytes to Judaism ; ver. 22—23. “ And it shall come to pass,
(that)

(that) ye shall divide* it by lot for an inheritance unto you, and to the strangers that sojourned among you, who have begotten children among you : and they shall be unto you as (those that are) born in the land among the children of Israel; they shall have inheritance † with you among the tribes of Israel. And it shall come to pass (that) in what tribe the stranger sojourneth, there shall ye give (him) his inheritance, saith the LORD God." This makes an important difference between this division of the land, and the rule laid down by Moses in the law for its distribution : for by the law of Moses the land was to be divided between the tribes of Israel only ; but no portion was to be given to the strangers : the law indeed, commanded us to love the strangers and not to vex them : " And if a stranger sojourn with you in your land, ye shall not vex him.—and thou shalt love him as thyself ‡.—Love ye therefore the stranger: for ye were strangers in the land of Egypt §." But by no means were we commanded to give them any in-

* Heb. Cause it to fall.

† Heb. Shall fall.

‡ Levit. xix. 33—34.

§ Deut. x. 19.

heritance whatever in the land : but here the prophet informs us, that at the future restoration of the nation, the strangers : i. e. the proselytes, are to inherit equally with those born in the land among the children of Israel : not that they are to have an inheritance by themselves, as a separate tribe ; but to inherit in that tribe where their lot has fallen to sojourn. And the reason that it was not thus in the time of Moses, I take to be, as the learned Abarbanal has observed, that the mixed multitude that went up with the children of Israel from Egypt, did not unite themselves to them in their captivity, neither did they partake of their bondage and affliction ; but only when they saw the redemption and prosperity of the nation, then they joined themselves unto them ; as is said, *Exod. xii. 38.* “And a mixed multitude went up also with them.” Whence it is plain, that they only joined them at the time that they went up from Egypt ; and not before. Besides, as Abarbanal farther observes, they were also a stumbling block to the children of Israel in the business of the molten calf *,

* See Jarchi, Aben Ezra, and Abarbanal, *Exod. xxxii. 1. &c.*

&c. for all which, they were not worthy to have any inheritance among them. And, this will also be the case of those that shall attempt to unite themselves to them at the time of the future restoration: for as our Rabbins say, proselytes are not to be admitted in the days of the Messiah; but the command here regards only such, as became proselytes, and joined themselves to the nation during this long and dreadful captivity, while in their humbled and degraded state: and therefore the prophet says, "*who sojourn-
ed among them.*" &c. that is, those that became proselytes while they were in captivity; and who by being thus incorporated with the nation, became *sojourners with them*; and consequently partook of all their trouble and affliction; and therefore, it is just and proper, that they should be joint partakers of the great good, which God will then bestow on Israel. But this, was not accomplished at their return from the Babylonian captivity; for then, no such division took place; not to the tribes, nor to the strangers; which plainly shews that, it remains to be accomplished at the coming of the true Messiah.

Fourth, concerning Jerusalem; and which

is, that when the nation was in possession of the land aforetime; Jerusalem fell partly in the lot of Judah, and partly in the lot of Benjamin; so that the other tribes had neither portion, nor inheritance therein; but here, the prophet informs us, that at the future division of the land, they shall not do as Joshua did, that is, divide the land into twelve portions for the twelve tribes; but that they shall divide the whole land into thirteen equal portions; twelve for the twelve tribes; and the thirteenth for an heave offering to the LORD; that is, for the site of Jerusalem; for the priests, and Levites; and what else is here mentioned. This oblation is to be an holy heave-offering to the LORD, from the whole land; for by this division, all the tribes had a share in the heave-offering, because they all contributed towards it, as being deducted from all their portions; and therefore, the prophet first mentions the border of Dan, and the borders of Asher, Naphtali, Manassah, Ephraim, Reuben, and Judah; Chap. xlviii. 1-7. after which, he mentions the oblation; ver. 8. &c. and then the borders of the other tribes, Benjamin, Simeon, Issachar, Zc-

Zebulon, and Gad; ver. 23—26. so that the oblation lay between the borders of Judah, and Benjamin. And, as the portion wherein Jerusalem is situated, is thus to be taken from all the tribes equally, the prophet tells us, ver. 31—34. that there shall be twelve gates to Jerusalem, bearing the names of the twelve tribes of Israel: “And the gates of the city (shall be) after the names of the tribes of Israel, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And on the east side—three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And on the south side—three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon. And on the west side—their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.” And it was thus ordained, that at the future redemption, Jerusalem should be the joint property of all the tribes equally, that they all may have an equal right to the holy city, and an equal claim to the service of God therein performed; so that they all will serve him with one accord, in sincerity and truth for ever: for this will be the *bond* of their *union*; and be the means of

of preventing any of the tribes ever seceding from the worship of the true God at Jerusalem; contrary to what happened in the days of Jeroboam, in the time of the first temple; when the people turned aside from following the LORD, and forebore going up to Jerusalem, because it belonged to Judah and Benjamin; whereas, if all the tribes had had an equal share in the city, they would not have thus refrained from going up there: for this reason, God hath been pleased to ordain, that at the future restoration, the whole congregation shall be equalised; and that those that descended from the hand-maids, shall be equal to those that descended from the Queens*; so that all the tribes, great and small, will then be of an equal degree; and every

* Dan, Naphtali, Gad, and Asher, were born of Bilhah, and Zilpah; and were therefore called in Hebrew בני האמהות *the children of the handmaids*: in contradistinction to the others, that were born of Rachel and Leah, their mistresses; or as they are called in Heb. בני הנבירות *The children of the queens*. But this invidious distinction, the prophet informs us, will then be totally abolished; and a perfect equality take place: for which reason, three of the former are placed at the head of the tribes, and the other one last of all, to shew that hereafter, no distinction whatever shall be made between them.

one of them is to have a gate, as an honourable and undeniable proof of their right of possession to the city of God. But this glorious promise, it is well known, was never fulfilled at their return from Babylon; for then, all the twelve tribes were not there; consequently the land was not thus divided between them; neither were there such a number of gates in Jerusalem, for the different tribes; which plainly shews, that it was not then accomplished; but that it remains to be fulfilled at the coming of the true Messiah.

Fifth, concerning the thirteenth portion: of this, which the prophet informs us, is to be an heave-offering unto the LORD, they are to take in the midst of it, from east to west, in length five and twenty thousand (rods,) and in breadth, five and twenty thousand; (which is the breadth of all the different portions :) in this square is to be the city, and the sanctuary, the habitations for the priests, and the Levites, the suburbs &c. as in ver. 8—20. And the remainder eastward and westward, to the end of the border of the land, is to be for the prince; ver. 21. “And the residue (shall be) for the

the prince, on this side and on that side of the holy oblation and of the possession of the city; over against the five and twenty thousand (of) the oblation toward the border (of the land) eastward, and westward over against the five and twenty thousand toward the border (of the land) westward; (even) over against the portions (shall be) for the prince:" And, it is of this portion of the prince, that the prophet says above, Chap. xlv. 16. "If the prince give a gift unto any * of his sons, it (is) his inheritance, it shall be his sons; it shall be their possession by inheritance." Because, that portion of the land, was the particular inheritance of the prince; and therefore, he might bestow what part of it that he pleased on his children: but yet, with this condition, that they be male children; as the prophet says, לְאִישׁ מִבְּנָיו *To a man of his sons*; i. e. to the males, but not to the females. But as it may naturally be asked, what necessity was there for the prophet to be thus particular in regard to the prince, as the law was the same with all Israel, that the sons inherited,

* Heb. A man of his sons.

and not the daughters *? I answer, that the reason of this was, that we are not to imagine, that God gave this portion of the land to the prince, for the support and maintenance of his princely estate; and therefore, to be considered as the king's royal domains, not to be alienated; but to be wholly possessed by the eldest son, as his heir and successor; as is the case with kings in general; No: On the contrary, the prince may bestow any part thereof on any of his male children; because נַחֲלָתוֹ הִיא *It is his inheritance*; it is his proper inheritance: and therefore לְבָנָיו תִּהְיֶיהָ *It shall be his sons*; they all will in due time inherit it; because, אֲחֻזָּתָם הִיא בְּנַחֲלָה *It is their possession by inheritance*. It is their proper right of inheritance, contrary to what he may give to his servants; ver. 7. “But if he gives a gift of his inheritance to one of his servants, it shall be his to the year of liberty, when it shall return to the prince: but his inheritance it shall be his sons for them.” And not for any stranger: and the reason of this, is, because the prince was not to have any

* Numb. xxvii. 9. & xxxvi. 6-8.

inheritance in his tribe, as had the other members of the tribe : but this inheritance promised him by God, being a part of the heave-offering taken from all the tribes, is for the toil and trouble that he may have in subduing and dividing the land ; and is to be his proper inheritance, which his children are to inherit, in the same manner, as every other one of Israel leaves his inheritance to his children. But the support and maintenance of the honour and dignity of his princely estate, is to be provided for by the heave-offering which the whole nation is to offer to the prince yearly, of wheat, barley, and wine, as also of the lambs ; which altogether must amount to a very great sum ; and in comparison of which, the burnt-offerings, meat-offerings, and peace-offerings, which he is to offer, bare but a very small proportion : the remainder of course, will be quite sufficient for the support of his royal state, in a manner becoming a great king. But the particular inheritance, which God has appointed for the king Messiah, is to be as the reward of his labour in collecting the outcasts of Israel, subduing the land, &c. And which is a manifest proof, that this pro-

promise was not fulfilled at their return from Babylon ; nor during the continuance of the second temple ; for although there was one of the house of David, called the נָשִׁי *Nassi*, who was President of the Sanhedreen, or great senate of the nation ; yet, had he no such portion, or inheritance in the land ; nor any heave-offering of wheat, barley, &c. as is here mentioned.—And for the same reason, it is demonstrable, that this promise was not fulfilled in the person of Jesus ; which plainly shews, that he could not be the Messiah the prince, predicted by the prophet. And it would be wasting of time to no purpose, to shew that, these promises can not in any manner be applied to the spiritualizing scheme of the Christians ; they consequently, remain to be fulfilled at the future restoration of the nation*, by the true Messiah.

F 2

Thus,

* The Archbishop of Armagh, in his note on Chap. xlviii. 29. has in part acknowledged, that this is to be accomplished at the future restoration of the nation. His words are, " These portions may have been given to some of the twelve tribes, as they returned : and may hereafter be given to such as return when the Jewish people shall be restored to their own land, and who know their tribe

Thus, have I explained, nine prophecies of the prophet Ezekiel ; all of which, are clear proofs of our future redemption ; as not *one* of them have *ever* been fulfilled ; not at their return from Babylon ; or during the time of the second temple ; nor yet in the person of Jesus ; as has been clearly shewn. And, it is equally clear, that they can by no means be applied to the spiritualizing scheme of the Christians.—I must also observe, that those prophecies of Ezekiel, were delivered in a most clear, enlarged, and amplified manner ; (although he was far inferior to Isaiah in elegance of diction ; and also to Jeremiah ;) and it has already been shewn, how far the principles of Ezekiel agree with those of Isaiah ; and wherein they exceed them. But, the fundamental principles which Ezekiel has particularly enlarged upon ; and treated in a more clear, explicit, and copious manner, than any of the other prophets, are the five following.

First, the vengeance which God will take on the nations, the enemies of the Jews ; as

tribe either by tradition, or by the instruction of inspired prophets."

shewn

shewn in the seventh prophecy ; wherein he enumerates all the particular nations that are to be punished ; in a manner more plain, and clear, than any of the other prophets.

Second, the salvation and restoration of Israel ; as mentioned in the latter part of the said prophecy ; where he informs us, that not one is to be left in any of the countries ; but all are to be collected into their own land. In such an absolute, negative manner, none of the other prophets ever expressed themselves.

Third, the return of the ten tribes, with Judah and Benjamin, at the future restoration ; as shewn in the last prophecy ; where he mentions every one of them by name ; and such a particular description was not given by any other prophet.

Fourth, that a king of the posterity of David, shall reign over all the tribes jointly : as shewn in the sixth prophecy ; “ And they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.—And my servant David (shall be) king over them, and they all shall have one shepherd.”

Fifth, the principle of the resurrection ;
which

which he has explained at large in the fifth prophecy: "Behold, I will open your graves, O my people: and bring you into the land of Israel. And ye shall know that I (am) the LORD, when I have opened your graves, and caused you to come up out of your graves, O my people, And shall put my spirit within ye, and ye shall live, and I shall place you in your own land:" &c. Whence it is plain, that in these five fundamental principles; and which agree with the first, third, fourth, tenth, and fourteenth principles contained in the prophecies of Isaiah; Ezekiel has been more large, and explicit, than any of the other prophets. And, besides those, he also prophesied, first, of the vengeance which God will take on Edom: and which agrees with the *second principle* of the prophecies of Isaiah.

Second, the return of the divine presence, and the spirit of prophecy in Israel: and which agrees with the *eighth principle* of the prophecies of Isaiah.

Third, that they shall not go into captivity any more; and that God will circumcise their hearts: and which agrees with the

the

the *eleventh principle* of the prophecies of Isaiah.

Fourth, that the great majority of the nations that will then be left, will acknowledge the Unity of God, &c. And which agrees with the *twelfth principle* of the prophecies of Isaiah. Of these, he prophesied in nearly the same manner as the other prophets did. But, concerning the enlarged state of Jerusalem, the future construction of the holy temple, the heave-offering for the prince, the dedication of the altar in the days of consecration, the division of the land into equal portions, the inheritance for the strangers, and the inheritance for the prince; and that every tribe should have a portion in Jerusalem, and a particular gate: of these things, he has spoken in a manner entirely new; as not one of the other prophets ever spoke of them in like manner. Hence, the learned Abarbanal observes, That because he strengthened the hearts of the children of Israel with his prophecies; he was called from the womb, Ezekiel *: that is, the de-

* עֲזַקְיָהוּ Literally translated, denotes, *The strength of God.* Or, *God shall strengthen.*

clarer of the strength of God, and his mighty power, in the FUTURE REDEMPTION.

DISSERTATION VI.

The Prophecy of Hosea.

THE sixth who prophesied concerning the future restoration, happiness, and salvation of the nation, was, Hosea, the son of Beeri, in his first prophecy; which commences Chapter i. verse 2d, and is continued to the end of the last verse of chapter iii.

Before we proceed to the explanation of this prophecy, I judge it necessary to enquire, (as the learned Abarbanal has justly observed,) into the objections that may be made to the language of the prophecy: First, Wherefore did he say *, “And children of fornications:” for if these were the children that are mentioned hereafter, as ex-

* Verse 2.

plained

plained by the generality of the commentators ; who observe that, because their mother had committed whoredom, they of course, were the children of whoredom. But then, the expression would not only be redundant, but misplaced ; for he ought first to have said, “ Go take thee a wife of fornications, for the land hath committed great fornications,” &c. After which, he should have mentioned that she conceived, and bare him a son ; because the command only regarded the taking of the wife ; and from whom the children were to proceed. Besides, after that the prophet had taken such a woman for a wife, we are not to account the children which he should beget on her, to be children of fornication ; for although their mother had been a whore before the prophet married her ; yet, if after that he had taken her, she continued faithful to him ; the children she would have by him, would be honest and legitimate ; and not children of fornications.

Second, of the order in which the prophet made use of the different expressions : for he first says, ver. 4. “ And I will make the kingdom of the house of Israel to cease.”

Then secondly, in ver. 5. "And it shall come to pass in that day, that I will break the bow of Israel in the valley of Jezreel. And which seems to be exactly the same, as the former, of making the kingdom of Israel to cease. And thirdly, concerning the daughter; ver. 6. "Call her name Lo-ruhamah*, for I will no more have mercy upon the house of Israel." Now, if he had already announced the punishment of Israel, and the ruin of the kingdom by the name of the son called Jezreel; what necessity was there for him to call the daughter Lo-ruhamah, as denoting the same thing itself.

Third, what is the import of the name Jezreel, so often mentioned by the prophet? For first, he says, (ver. 4.) "And I will visit the blood of Jezreel upon the house of Jehu;" And which properly denotes, that God would visit the blood which Jehu shed in Jezreel, on his house, by the death of his descendant Zechariah†, and the loss of the kingdom to the house of Jehu. But the expression, "And I will break the bow of Israel in the valley of Jezreel;" hath no rela-

* This properly denotes, *not pitied*

† 2 King, xv. 10-12.

tion to it; for that was said concerning the destruction of Samaria by the king of Assyria, in the days of Pekah the son of Remaliah, and Hoshea the son of Elah; and who were not of the house of Jehu; therefore, what had they to do with the valley of Jezreel? The prophet also afterwards says, ver. 11th. "For great (shall be) the day of Jezreel." And which alludes to the redemption of the nation: wherefore then, did he call it Jezreel? and thus call the restoration, by the same name, as the destruction itself? He also farther says, chap. ii. ver. 22. "And they shall hear Jezreel." And which it is impossible to apply either to the day of destruction, or the day of salvation; but to Israel only.

Fourth, the prophet says, ver. 8. "And she weaned Lo-ruhamah," Now, what necessity was there for saying, and she weaned Lo-ruhamah; as it had been sufficient if he had said, and she conceived again and bare a son: and which is the language that the prophet actually made use of at the birth of Lo-ruhamah: for after that he had mentioned the birth of Jezreel, he does not say, and she weaned Jezreel, but that she con-

ceived again and bare a daughter; for this only was necessary in the relation of the subject of the prophecy; without mentioning her having weaned him.

Fifth, of the opposition in the different sentences; for ver. 9. he says, "Ye are not my people," &c. And in ver. 10. "Yet shall the number of the children of Israel be as the sand of the sea, &c. Thus also Chap. ii. ver. 1. "Say ye unto your brethren, My people," &c. which is comforting of them; but immediately after in ver. 2. he says, "Plead ye with your mother, plead:" &c. And which contains a recital of their transgressions, and the long captivity decreed against them, in consequence thereof: so that as the Rabbins * have observed, here are sentences near each other, that (in their intent and meaning) are as far distant, as east from west.

Sixth, in the prophet's saying, ver. 19—20. "And I will betroth thee unto me for ever: yea, I will betroth thee unto me in justice,—Yea, I will betroth thee unto me in faithfulness." For wherefore did he say

* Vide Abarbanal in Loc.

three times I will betroth thee; when once would have been sufficient; thus. And I will betroth thee unto me for ever, in justice, and faithfulness? Seventh, concerning the second woman: Chap. iii. ver. 1. "Moreover the LORD said unto me, Go again, love a woman, beloved by (her) friend," &c. For this being mentioned between the consolatory promises, and the denunciations, we may not properly comprehend its real meaning; as not knowing whether it is to be considered as a part of the subject of denunciation, or of consolation; besides, we may ask, what necessity was there for his loving this woman beloved by another, when he had been already commanded to take a wife of fornications, &c. as the subject matter seems to be the same? It may also be asked, what necessity there was for his informing us, that he bought her? ver. 2. "And bought her unto me for fifteen (pieces) of silver; and an homer of barley, and an half-homer of barley." Especially, as he has not explained to us, what he meant by that figure; so that we know not its meaning: besides, when he took the wife of fornications, he did not mention any thing of

of the kind. — It must also be observed, that the prophet afterwards says, ver. 4. “For the children of Israel shall abide many days without a king, and without a prince;” And which is descriptive of their captive state; but is no part of the consolation promised them. And wherefore did he not say, that they should abide without the God of truth, or without the law; but makes mention of the king and the prince, which are not the subject of the prophecy. He also mentions their being (*Ibid.*) without an image.—and (without) teraphim.” And which Abarbanal justly observes, is very strange; for their being without images and teraphim, is highly to their praise, consequently it cannot be considered as a part of the affliction of their captivity. But the true, literal, obvious sense of this prophecy, is, as follows*.

It

* The ancient Rabbins understood this prophecy in its literal sense; that is, that God commanded the prophet to take a wife of fornications, as here mentioned; and that the prophet *actually* did so; but Maimonides in the explanation of this prophecy, (and others of a like import,) is of opinion, that it was only a vision; i. e. that it appeared to the prophet, as if God had commanded him *so* to do; and as if he had done it. And thus also has Jonathan explained it. But the learned Abarbanal in his comment on

Hosea,

It is plain from the words of the prophecy, that God gave the prophet in command concerning two women of fornications: the one, as mentioned in the beginning of the prophecy, "Take thee a wife of fornications," &c. And the other, of what he said afterwards, (Chap. iii. 1.) "Moreover the LORD said unto me, Go again, love a woman, beloved by (her) friend," &c. For the subject of these two prophecies, is not one, and the same; not according to the figure or symbol made use of by the prophet; nor yet, by that which he meant to represent by it: for first, the prophet was commanded to take a wife; that is, he was to take her in lawful wedlock: but he was not commanded *to take* the second, as a wife; but only *to love* her: and thus also is it in regard to that which is represented by this figurative language: for the first, was to represent the punishment and ruin of Israel, for the sins which they had committed while in their own land: but the second, was to

Hosea, has clearly shewn that the prophecy is to be understood in its literal sense, as having been actually done by the prophet; agreeable to the opinion held by the ancient Rabbins.

represent God's care in the preservation of his people in their captivity ; and their abstaining from idolatry, to which they had aforetime been so prone ; as we shall shew presently.

The first command we find recorded thus : “ The beginning of the word of the LORD by Hoiea ” That is, as soon as he began to prophesy, God said to him immediately, Hosea, “ Go, take thee a wife,” but that wife shall be a woman of fornications ; one that hath committed fornications with other men ; and also had children by them* ; for that is a manifest proof of her having committed whoredom, and which she can by no means deny ; and thus we find it recorded of Judah's daughter-in-law ; Gen. xxxviii. 24. “ Tamar thy daughter-in-law hath played the harlot ; and also behold, she is with child by whoredom.” For being with child, or having had children, is such a manifest proof of the fact, as cannot be denied.

* This is what the prophet meant by “ children of fornications.” And not as the Archbishop of Armagh in his notes on Hosea says, that the prophet was to “ raise up children who, by the power of example, will themselves swerve to idolatry.”

And

And this was to represent the Jewish nation, whom God took to himself for his own people, although they had aforetime, when Egypt, committed idolatry; as shewn at large in Ezekiel. (Chap. xxiii.) He also hereby testified against the idolatry of Israel and Judah; as he says, "For the land hath committed great whoredom (in departing) from the LORD," This solves the first objection.

The prophet then proceeds to inform us, that he did as he was commanded; ver. 3. "And he went and took Gomer* the daughter of Diblaim:" And, as the children which the prophet was to beget on her, were to be as signs of what was to befall Israel and Judah; as Isaiah also observed†; "Behold, I, and the children whom the LORD hath given unto me, (are) for signs and wonders in Israel:" he therefore mentions, "That she conceived, and bare him a son. And the LORD said unto him, Call his name Jezreel;" to shew, that yet a little while, and

* גֹּמֶר *Gomer* in Hebrew, denotes ceasing, or consuming: thus alluding by the name of the woman, to the destruction of the kingdom of Israel. † Isai. viii. 18.

God would avenge the blood of Jezreel upon the house of Jehu. But this does not signify, that God would avenge on the house of Jehu, the blood of the house of Ahab: because the prophet said to Jehu, by command of the LORD, when he anointed him, 2 King. ix. 6. "Thus saith the LORD God of Israel; I have anointed thee king over the people of the LORD, (even) over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets," &c. Jehu therefore, could not have committed any sin in this business; more especially, as after he had taken the said vengeance on the house of Ahab, we find it recorded, 2 King x. 30. "And the LORD said unto Jehu, Because thou hast done well in executing that (which is) right in mine eyes, (and) hast done unto the house of Ahab according to all that (was) in my heart, thy children of the fourth (generation) shall sit on the throne of Israel." But the true and real sense of the passage is, that as the sins of Ahab, were visited on his house in the valley of Jezreel, when the arm*

* Alluding to the Hebrew word *יֶזְרְעֵל* *Jezreel*: as forming the words *יָרַע אֵל* *The arm of God*.

of the LORD was stretched out, to take vengeance on him ; therefore, every punishment and vengeance of God, is called Jezreel ; because it is the arm of God, that is stretched out against the idolators to destroy them. And, as Jehu also did evil in the sight of the LORD, according to all the sins of Jeroboam : the prophet therefore said, And I will avenge the blood of Jezreel upon the house of Jehu : i. e. I will visit the house of Jehu, with the like vengeance, that I visited the house of Ahab in Jezreel ; and immediately proceeds to shew in the latter member of the verse, what that vengeance is, which God will take on the house of Jehu, by saying, “ And I will make the kingdom of the house of Israel to cease.” That, is, that the kingdom of the house of Israel shall cease from the house of Jehu : that there shall be none left of the posterity of Jehu to reign over the house of Israel ; that is, the ten tribes. Whence it is clear, that the prophet did not make use of the expression, And I will cause the kingdom of the house of Israel to cease, to denote the destruction of Samaria, or the kingdom of Israel ; but the destruction of the house of Jehu on-

ly, by the ceasing of the kingdom of Israel from his house.

The prophet also informs us, that the birth of Jezreel pointed at the ruin of the whole house of Israel; both the kingdom of the house of Israel, and the kingdom of the house of Judah; (for they all are included in the general name of Israel) because not long after the death* of the kings of the house of Jehu, the different captivities began one after another, thus: first, the captivity of Reuben, Gad, and the half tribe of Manasseh, on this side Jordan: second, the captivity of Zebulun, and Naphtali †: third, the captivity of Samaria ‡: and lastly, the captivity of Judah. And, concerning all these captivities which thus followed each other, he said, ver. 5. “And it shall come to pass in that day, that I will break the bow of Israel in the valley of Jezreel.” That is, in that time, that shall succeed the ceasing of the kingdom from the house of Jehu, God will break the strength of Israel by their different captivities. And the reason that he

* That is about thirty five years after the death of Zechariah, the last of the descendants of Jehu. See Gans in Tsemach David. fol. 14. 1.

† 2 King. xv. 29.

‡ Ibid. xvii. 6. &c.

said

ON THE PROPHECIES.

said, that this should be in the valley of Jezreel; was, to shew that, according to the manner that the sins of Ahab were visited in Jezreel, for the crime of idolatry that he had committed; and that the sins of Jehu were also visited; so would God likewise visit the iniquity of the house of Israel and Judah, for the sin of idolatry which they had also committed. For the arm of God is stretched out, to hold the scales and balance in his hand, to punish them all for their sins equally alike; for as their sins were the same, (idolatry) their punishment was to be so likewise. Hence the name of Jezreel, used figuratively by the prophet, was a general sign, denoting the punishment of the house of Jehu*, and also of Israel and Judah: and which, solves the second and third objections.

After the prophet had thus represented the destruction of the common wealth of the nation under the first temple, he pro-

* **זרעאל** May also be explained, as alluding to its etymology, *God will sow*; that is, God will sow his vengeance against the idolators, the house of Jehu, by causing the kingdom to cease from him; and also against Israel and Judah, by sending them into captivity, &c.

ceeds by another figure, to represent the state of the nation during the second temple: and therefore says, ver. 6. "And she conceived again, and bare a daughter." By the daughter, is represented the kingdom of Israel; for on account of its inferiority, as being properly a part of the kingdom of Judah; and to which, at the future restoration, it will be again subject; he compares it to a female. And he farther observes, that God commanded him, to "Call her name Lo-ruhamah;" i. e. not having obtained mercy; and which was to shew, that, at the visitation of the second temple, the ten tribes would not return, as did Judah and Benjamin; and therefore, he says in the latter member of the verse, "For I will no more have mercy on the house of Israel; but I will utterly take them * away." So

* Some explain נָשָׂא נֶשֶׂא which is translated *utterly to take away*; as denoting an oath; in which sense, it is frequently used in scripture; (See *Lingua Sacra Radix* נָשָׂא) so that the meaning would be, *I have surely sworn to them*: not to have mercy on them any more. Others think, it denotes *pardon*; in which sense, it is also frequently used in Scripture, (*Ibid.*) and is so explained by the Chald. paraphrast Jonathan, &c. See Jarchi, Aben Ezra, Kimchi, Abarbanal, & Jonathan, in Loc.

that

that they shall not return again. "But on the house of Judah will I have mercy:" That is, they shall return from the captivity of Babylon. And, as they returned by the sole permission of Cyrus, whose spirit the LORD stirred up*; he therefore says, "And I will save them by the LORD their God; and I will not save them by bow, nor by sword, nor by battle." &c.

And, because that dreadful captivity, and privation of mercy to the house of Israel, was the reward of their evil works; he therefore says of Lo-ruhamah only, "And she weaned Lo-ruhamah." Which is, as it were, giving a reason, why the house of Israel was thus doomed to captivity; and were not to have mercy extended to them: that God did not exercise any cruelty towards them; but only that he gave to the house of Israel, that is represented by Lo-ruhamah, the *due reward*† of their work.

* Ezra, i. 1.

† The Hebrew word, *וְהָנִיחָהּ* And she weaned; is derived from the Radix *נָחַל* To reward, &c. (See *Lingua Sacra* Radix *נָחַל*) Hence the propriety of the expression; in allusion to its etymology; as denoting *the reward* of Lo-ruhamah for her evil doings. &c.

The prophet having thus briefly represented by the above figure, the captivity of the ten tribes, the destruction of Jerusalem and the first temple, with the visitation of Babylon to the house of Judah, and not to the house of Israel; proceeds to inform us of the destruction of the second temple, under the figurative representation of the name of the third child: ver. 8—9. “And she conceived, and bare a son. And (God) said, Call his name Lo-ammi,” (that is, *not my people*.) This was to shew that, the children of Judah, during the second temple, would not by their actions be his people: and therefore, “I will not be unto you.” That is, I will not bestow my providential care on you*; but will remove my divine pre-

* This is the real sense of the passage, according to the idiom of the sacred language, so different from all others; though the Archbishop of Armagh, not being able to enter into the true spirit of the prophetic language; observes in his note,—your God] “In the Hebrew there is no word for *God*: nor is it supplied by the ancient versions, the Chaldee paraphrase, or MSS. (No truly: they understood the true meaning of the sentence better than the Archbishop, and his *ingenious* criticks; whose sole aim is to decry the poor printed text.) And yet the structure of the sen-

presence from amongst you. And thus we find the prophet Isaiah denominate the children of Judah, by the particular appellation of *my people*. Chap. i. 3. "Israel knoweth not : " That is the house of Israel : " *my people do not consider.* " That is the house of Judah. And therefore the prophet says, ye are not *my people*; and therefore, I will not be any more careful of you : and by which, the prophet shewed the destruction of the second temple; which solves the fourth objection.

After the prophet had thus shewn the captivity of the kingdom of Israel, and the kingdom of Judah; and the return of Judah from Babylon; and their being afterwards carried into this long and dreadful captivity; he immediately proceeds to speak of the future redemption; to shew that, al-

sentence most clearly requires it. Houbigant ingeniously conjectures that the true reading is, **אלדוכם**; Whence **אדו לכם**, consisting of the same letters; and whence the present reading." But in order to support this wild hypothesis, we must suppose that all the transcribers of the manuscripts, from whence the printed text was corrected, did not understand the sense and meaning of the prophetic language, any more than the Archbishop, and his *ingenious* criticks do.

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I

though

though they should suffer such dreadful affliction and misery in the latter captivity; yet should they not be utterly destroyed*: ver. 10. “Yet shall the number of the children of Israel be as the sand of the sea” Hence the connexion of the different sentences is clearly perceived.

As to the expression made use of by the prophet, that the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and which appears to be a contradiction in terms; for a *number*, is that which can be counted; and that which cannot be numbered, cannot be the subject of number: I must observe that the real meaning of the sentence is, that the children of Israel shall be equal in number to the number of the sand of the sea; for the sand

* This perfectly agrees with what Moses and the other prophets have assured us of; viz. the preservation of the nation, notwithstanding all their sufferings in this long and dreadful captivity; as I have shewn at large in my introduction to this work. Vol. I. p. 16. &c. and in my Defence of the Old Testament, in answer to Tho. Paine’s age of reason, part 2d. p. 12. &c. And the accomplishment of which, to this very day, is such a demonstrable proof of the truth of Divine Revelation; as must at once strike the Deist and Infidel dumb.

of

of the sea hath a number, notwithstanding its abundance; but then, on account of that abundance, it is impossible to number, or measure it; even so will be the children of Israel; for the nation will be so exceedingly numerous, as to be equal in number to the sand of the sea; but on account of their being so numerous, it will be impossible to number them. And the reason that he compared them to the sand of the sea, was, to shew, that as the numerous small particles of the sand of the sea, on account of the sea's humidity, are so closely united together, as to appear as but one body; even thus will the house of Israel, and the house of Judah be then: so that notwithstanding that they will be so exceedingly numerous, yet, (by means of the law of truth, which will then be so strictly observed by them, and which is compared to water*;) will they be so closely united, as to appear but as one body.

After the prophet hath thus spoken of the greatness of their number; he proceeds to speak of their exalted quality, in the latter part of the verse. "And it shall come to

* See Vol. II. p. 12. &c.

pass (that,) in the place where it was said unto them. Ye (are) NOT-MY-PEOPLE; (there) shall it be said unto them, (Ye are) THE-SONS-OF-THE-LIVING-GOD."

The prophet then proceeds to shew when this will be; ver. 11. "Then the children of Judah and the children of Israel shall be gathered together, and shall appoint themselves one head, and shall come up out of the land: for great (shall be) the day of Jezreel." The children of Israel and Judah which had aforetime been divided into two kingdoms, shall then be gathered out of the countries whence they had been dispersed, and shall all be united under one head; and thus return into their own land. And, by the expression, "For great (shall be) the day of Jezreel." The prophet pointed at the ruin and destruction of the nations, that will take place at the time of the redemption of the nation, in the holy land; as shewn at large in the course of this work. And it is this, which he calls *the day of Jezreel*; for it is the day of vengeance, when the arm of the LORD shall become glorious in power, and he shall manifest his vengeance against his enemies; when all the nations shall

shall be gathered together to war ; and the children of Israel, and children of Judah will also be gathered together, and appoint them one head, (the Messiah) and come up out of the countries where they are, in order to fight against their enemies in that war. And, on account of the greatness of the vengeance which God will there take on the nations ; the prophet says, “ for great (shall be) the day of Jezreel. ” Similar to the visitation of the blood of Ahab ; the visitation of the house of Jehu ; and the visitation of the sins of the house of Israel, and the house of Judah : for he called them all by this name of Jezreel ; as above shewn.

And because, when the nation aforetime dwelt in the holy land, there existed great hatred and enmity between the house of Israel and the house of Judah ; abusing, and vilifying each other ; the prophet assures us, that then it will not be so : and which is what he meant by saying, Chap. ii. ver. 1. “ Say ye unto your brethren, Ammi * ; ” That is, the children of Israel shall say to their brethren, the children of Judah, ye are

* That is my people.

the LORD's people ; for they shall no more be called Lo-ammi. And to the children of Judah, he said, " And unto your sisters Ruhamah*:" Ye children of Judah, say unto your sisters, ye have obtained mercy from God, so that he will no more remove you from off your land. For as he had compared the kingdom of Israel to the daughter, whom he called Lo-ruhamah; and the kingdom of Judah to the son whom he called Lo-ammi; he therefore made use of this figure, to denote their union.

And, after that he had thus spoken of all those future events ; by comparing the whole body of the nation, to a woman of fornications ; the house of Israel to Lo-ruhamah, and the house of Judah to Lo-ammi; he began to reprove the whole nation : for that was the sole end and purpose, that he originally intended by all the preceding ; and therefore, he said, ver. 2. " Plead with your mother, plead : " and which solves the fifth objection, concerning the connexion of the sentences. And the intention of this reproof is, as if God had said to the sons and

* Having obtained mercy,

daugh.

daughter, ye have no cause to complain of me on account of your sufferings and captivity, as they are the consequence of the sins and iniquity of the whole body of the nation; but plead ye with your mother; enter into a forensick contest with your mother, the whole house of Israel; disown her proceedings, as they were the immediate cause of all the evil that hath befallen you. And although, the collective body of the nation contained none other, than the house of Israel, and the house of Judah, whom he represented as the sons and daughter; yet did he use the term mother, exclusive of the children, to heighten the beauty and force of the figure he had made use of; and the meaning of which was, that they should reprove each other for the sins they had committed; and exhort one another to refrain from them in future.

The prophet then proceeds in his reproof of the nation, thus: "Perhaps she is not my wife*, And I (am) not her husband."

* Translators and commentators in general understand the Hebrew adverb *ל* to denote *for*: but this is contrary to the true intent and meaning of the prophet; as will plainly appear from the explanation of the sentence.

But

But in truth, it is not so: for she is my lawful wedded wife; "And (therefore,) let her put away her harlotry from her face, and her adulteries from between her breasts:" Let her not paint her face, and perfume her breasts, as the harlots * do; for that does not become a virtuous married woman; but only courtesans: and which is a most beautiful figure, made use of to represent the character of the nation, as being lawfully united to God in conjugal love; selected by him in a peculiar manner from among all nations; and who as her husband, hath taken her under his immediate care and protection; her conduct therefore, is the more criminal, in thus worshipping the false gods; which is the fornications and adulteries that he hath desired her to put away; to prevent the punishment due to her crimes; ver. 3. "Lest I strip her naked, and set her as (in) the day (that) she was born;" This shews that, all the prosperity and happiness which the nation experienced, was entirely providential; not owing to any natural, or acciden-

* And thus says Ezekiel (Chap. xxiii. 3.) "There were their breasts pressed," &c.

tal causes whatever; for the Almighty found them in Egypt, sunk in the lowest state of abject distress; redeemed them from bondage; bestowed abundant good on them; and gave them the holy land for an inheritance: and therefore, when they committed idolatry, it was but just, that he should deprive them of the good he had bestowed on them; the prophet therefore pursues the figure of the woman that had committed adultery, by shewing the manner in which she was to be punished; by stripping her naked, and depriving her of all the clothes and ornaments that he had bestowed on her; "And place her as in the desert," Not "make her a desert," as it is generally rendered; but to place her in the same condition, that she was in, in the desert, "And set her as in the dry land, and kill her with thirst." For when they were driven out of Egypt, and entered into the wilderness, they were destitute of the common necessities of life; without bread and water; and must therefore certainly have perished in that desert place, had it not been for God's mercy in supplying them miraculously with bread from heaven, and water from the rock. And thus

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says Moses in his prophetic song, (Deut. xxxii. 10.) "He found him in a desert land, and in the waste howling wilderness; he led him about," &c. And agreeable to this, it is, that the prophet says here, "And I will place her as in the desert, and set her as in the dry land:" that is, as she was in the desert; in that land of drought and the shadow* of death; where they had not even a drop of water, but in a supernatural manner: and therefore the prophet says, "And kill her with thirst:" For that would actually have been the case, but for the interposition of divine providence. But, although when in the wilderness, they were delivered from all evil, by God's providential care, in thus mercifully relieving them; yet shall it not be so now; ver. 4. "And I will not have mercy on her children, because they are the children of fornications." By this, the prophet also shews, that mercy should not be extended to them, as it was to those in the wilderness; for though they were doomed to die in the desert; yet were their immediate descendants allowed to enter into the

* To this purpose. See Jerem. ii. 6.

land,

land, and possess it; but they that shall go into this latter captivity, will, on account of the great length of time of its continuance, die there; as will also their children, and children's children, for many generations. And he calls them the children of fornications; not that the children of the prophet were begotten in whoredom, even according to the figurative language made use of; but that after their birth, their mother committed whoredom: ver. 5. "For their mother hath played the harlot; she that conceived them hath caused shame." By her lewdness, she hath tainted their birth; and which figure, was made use of by the prophet, to shew, that the nation by its sin of idolatry, had as it were, brought shame and disgrace on their ancestors, the holy patriarchs; as described in the latter member of the verse. "For she hath said, I will go after my lovers, who gave me my bread and my water, my wool and my flax, mine oil, and my drink." Meaning the planets, and other heavenly bodies which they worshipped; and from whose influence, they imagined they had received all those beneficial and fruitful seasons; as the foolish women said,

(Jerem. xlv. 18.) "But from the time that we left off to burn incense to the queen of the heavens, and to pour out libations unto her, we have been in want of every thing, and have been consumed by the sword, and by famine." But, to convince her that the good she had received, was not of their bestowing, the prophet says, ver. 6-7. "Therefore behold, I will hedge up* her way with thorns, and I will fence up her enclosure; that she shall not find her paths. And she shall follow after her lovers, but shall not overtake them: and she shall seek them, but shall not find (them)." Though she continues to pray to those false gods, the planets and heavenly bodies, which she worshipped, yet it shall not avail her, nor be of any benefit to her; like as to a woman that pursues her lovers, but cannot overtake, nor find them. She then will be sensible of her loss and want, and of her wicked way that was the cause of them: And, "Then shall she say; I will go, and return to my former husband;" I will return to the service of the true God, who is

* Heb. Thy way.

my lawful husband ; for he brought me out of Egypt, and gave me his holy law ; “ For then (was it) better with me than now.” When I adhered to him and his service, I experienced more good, and greater happiness than I do now.

As to the prophet’s saying, (ver. 8.) “ But she knew not that I gave unto her corn*, and wine, and oil : and the silver (which) I multiplied unto her, and the gold, they offered unto Baal.” I cannot but observe, that it appears (as the learned Abarbanal has justly observed) to be a very strange expression : for, as she had already said, “ I will return unto my former husband ; for then it was better with me than now.” It is clear that, she had already acknowledged, that the good she had received, was from God : it therefore is very surprising, that he should afterwards say, that she knew not that God had given her all. Moreover, that after her repentance, when she said, I will return unto my former husband ; her punishment should be increased ; as in ver. 9. &c. “ Therefore will I turn, and take away my

* Heb. The corn, and the wine, and the oil.

corn in its time," &c. But if the words of the prophet are duly considered, according to the true spirit of the prophetic language; we shall find that, her penitence was not such as to be acceptable to God: for she did not repent of her having followed and worshipped those strange deities; neither did she say, that she would turn from them, and forsake them: but that, because in the time of her transgression, she had forsaken the LORD, and served the idols only; the nature of her repentance, was this: that she would return unto the LORD, and serve him jointly with the Baalim: for her opinion was, that because she had forsaken the LORD, those evils had befallen her; and that therefore, it was proper to serve him, as the first cause; and the heavenly bodies, &c. also as mediators: and therefore she said, for then (was it) better with me than now. Whence it is manifest, that by her making use of the comparative *better*, she plainly acknowledged that *both* were good; but that the one was better than the other; it therefore is clear, that the opinion of this transgressing nation, then was, that the gods which they served, bestowed great good on them; but that their
in-

influence, was not equally beneficial with that of the supreme Being; that therefore, it were best to unite them all together; that is, the worship of God, with the heavenly bodies; so that they might enjoy the influence of each; and thus have their blessings increased: she therefore said, *I will go, and return* &c. for the expression, *I will go*, alludes to (according to the idiom of the sacred language) what she said above, (ver. 5.) “For she hath said, *I will go after my lovers,*” &c. And therefore the real sense is, as if she had said, *I will at all events, go after my lovers;* but at the same time, *I will return* to my former husband; for then (it will be) better with me; that is, when I serve them all, than now, that I have forsaken the LORD, and worshipped the heavenly bodies only. And therefore, God indignantly observes, behold, this vile infatuated woman, even at present, still imagines that her good proceeded from those strange gods that she had worshipped; and at the very time of her repentance, thus holds fast on her folly: and because, she does not know, nor acknowledge, that I at all times gave her corn, and wine, and oil, and the silver
(which)

(which) I multiplied unto her, and the gold they offered to Baal. That is, they made the graven and molten images of the very gold that I gave them. “ Therefore will I turn, and take away my corn in its time, and my wine in its season: and I will recover my wool and my flax, (which was given) to cover her nakedness.” I will destroy their harvest *, and vintage: so that they shall have unfruitful seasons; and will cause the sheep to die, that they may be deprived of the wool: so that they will neither have bread to eat, nor garments to cover their nakedness.

The prophet then proceeds to speak of her farther punishment: ver. 10, “ And now I will disclose her vileness in the sight of her lovers:” By which, the prophet informs us, that hitherto the divine providence, watched over the nation, to preserve them from all natural and accidental injuries proceeding from the planetary influence of the stars and heavenly bodies; but when God shall hide his face from † them, they

* By sending a curse on them. See Malach. ii. 2. & iii. 9. † See Deut. xxxi. 18. Isai. liv. 8. Ezek. xxxix. 23-29. &c.

will be obnoxious to all those evils: and this is what the prophet meant by the figure of exposing her vileness in the sight of her lovers: for as a woman that hath been seen by her admirers in a filthy and polluted condition, is likely to be despised by them, so will they by the discovery of the wickedness of their doings, lose the providential care of God, who will hide his face from them; and thus will they be subject to every evil occurrence. And, exclusive of this, they will also be punished by God; so that even the beneficial influence of the heavenly bodies shall not avail them: as he says in the latter member of the verse, "And none shall deliver her out of mine hand."

In ver. 11. & 12. the prophet particularizes her punishment. "And I will cause all her joy to cease; her feasts*, (these are) her new moons, and her sabbaths, and all her solemn assemblies. And I will destroy her vine and her figtree; of which she said, These (are) mine hire which my lovers have given me:" Thus attributing all her fruitful seasons to her false gods; as mentioned

* Heb. Feast. New Moon, &c.

in ver. 5. "Who give me my corn," &c., For which reason, God will thus deprive them of all those fruitful seasons, and other blessings which he had bestowed on them, and which indicates the curse that the land was to labour under after their captivity; so that it shall not be as it was aforesaid, when God bestowed his blessing on it: for after their captivity, their vineyards &c. shall become forests; as in the latter member of the verse, "And I will make them a*forest: and the beasts of the field shall eat them." By the beasts of the field, is meant the different nations, Pagans, Christians, and Mahomedans, that have had possession of the holy land.

The prophet farther informs us, that the captivity which they were to go into, (i. e. the present one) would be very long, and continue for a great number of years, proportionate to the great number of years that they committed idolatry in the holy land: and in regard to which he says, ver. 13. "And I will visit upon her the days of Baalim, wherein she burnt incense unto them;" For,

* Heb. For a forest.

It is well known, that Israel served Baalim* in the days of the Judges, and in the days of all the kings of Israel, and those of the kings of Judah, who caused Israel to sin: and concerning that time, he said, and I will visit upon her the days of Baalim, &c. But, though, during the time of the second temple, they did not worship the Baalim; yet, did they provoke God by their vanities, and their alliance with the Romans; whence proceeded those numerous evils that befel them; and even the destruction of the temple, &c. And of this it is, that the prophet in figurative language says in the latter member of the verse, "And decked herself with her ear-rings †, and her ‡ jewels, and went after her lovers, and forgot me, saith the LORD." For at one time they put their trust in their own strength and power; and at other times in their friendship with the Romans, whom they called in to their assistance; (and who became a stumbling

* The prophet made use of the plural, because there were different idols worshipped under the name of Baal: as Baal-peor, Baal-berith, Baal-zebub, &c.

† Heb. Ear-ring.

‡ Heb. Jewel.

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to them) and thus forgot the LORD, who is their true protector.

The prophet then in the same strain of figurative language, proceeds to inform us of the events that are to take place in the latter days, at the end of the captivity: ver. 14. "Yet for (all) this, behold, I will allure her, and will lead her to the desert;" This indicates, that the nation will then go forth from those countries where they were in captivity, either of their own accord, or by means of their being banished by the kings, or governments of those countries; and which, the prophet calls "alluring her." And the "leading her into the desert," perfectly coincides with what Ezekiel * said, "And I will bring you into the wilderness of the people †, and there will I plead with you face to face," &c. For they will be led from one nation to another, and from one kingdom to another people: and during this peregrination, they will be tried, and purified; and the sinners and transgressors will be consumed; as shewn at large in the explanation of the second prophecy of

* Ezek. xx. 35. &c.

† Heb. Peoples.

Ezekiel, Vol. II. page 239. And, as they will in their wandering thus, endure great trouble and affliction, he says in the latter member of the verse, "And will speak kindly * to her." I will comfort (the good among) them, and give them a courageous heart to bear up under all this weariness.

The prophet farther informs us that, from that wandering, they will merit the possession of the holy land : ver. 15. "And from thence will I give her her vineyards, and the valley of Achor for a door of hope : " That is, from the valley, or depth of the captivity, were they were in such great trouble†; God will give them a door of hope : for in consequence of the great trouble and affliction that they will then labour under, they will return to God with a sincere repentance, Thus will then, this afflictive vale of misery, be an opening door for their redemption. And, as when he denounced

* Heb. To her heart.

† For *Achor* in Hebrew, denotes *trouble*; and is therefore used allusively by the prophet, to denote both the trouble of the captivity; and the barren and troubled state that the country now is in. See Dissert. Vol. II. p. 58, & Note.

her

her punishment, he said, I will destroy her vine and her figtree : (ver. 12.) he now says, I will give her her vineyards &c. to shew, that they shall then enjoy those blessings, and fruitful seasons, that they had experienced aforetime, in the days of her prosperity. And her redemption and salvation will be so extraordinary great, that she will sing and rejoice greatly ; as in the latter member of the verse. “ And there shall she sing as (in) the days of her youth, and as (in) the day when she came up from the land of Egypt.” Thus will she greatly rejoice, and give thanks to God continually, for his great mercy towards her.

The prophet then proceeds to shew that, after their return from this captivity, they will no more return to sin ; for that God will circumcise their hearts : and that idolatry, shall entirely cease from the earth ; ver. 16-17. “ And it shall come to pass in that day, saith the LORD, (that) thou shalt call me, Eeshee, (MINE HUSBAND) and thou shalt no more call me Baalee, (MY BAAL*) For I will take away the names of Baalim

* Heb. My LORD.

out of her mouth; and they shall no more be mentioned by their name." Thus we see, that the nation will then consider God, as her only lawful husband; and consequently will look to his protection only; and not to that of any of the heavenly bodies, &c. And she will be so far from entertaining the least idea of idolatry, that she will not even call God, her LORD, because that it was the name of the false gods; neither shall it be any more mentioned by any of the other nations of the earth; agreeable to what the prophet says*, "For then will I turn the people† to a pure language‡, that they shall all of them call on the name of Jehovah, to serve him with one consent §." They all will then worship the one true God.

The prophet then proceeds to assure us, that they shall no more go into captivity: neither shall there be any contention in the nation; nor war with any other: but they shall enjoy peace and plenty in safety: ver. 18. "And I will make for them a covenant

* Zeph. iii. 9.

† Heb. Peoples.

‡ Heb. Lip.

§ Heb. Shoulder.

in that day, with the beasts of * the field, and with the fowls of the heavens, and (with) the creeping things of the ground. And the bow, and the sword, and war, will I break from the land; and I will make them to lie down in safety."

The prophet then pursues the allegory he made use of at the commencement of the prophecy; which is, as if the Almighty had forsaken his wife, because she had committed adultery; but that when she shall have repented, and returned to him in sincerity and truth; and shall call him *Heshee, mine husband*; and the name of the Baalim be taken out of her mouth: that then, God would betroth her unto him afresh: and which figure, denotes the return of his divine presence among them; and his particular providential care of them: ver. 19-20. "And I will betroth thee unto me for ever:

* This is used figuratively, to denote the peaceable disposition of their enemies: and also indicates the state of peace and innocence, that is to exist among the brute creation, in the days of the Messiah: agreeable to what the prophet Isaiah said, "Then shall the wolf take up his abode with the lamb," &c. as explained at large in Vol. 1st. p. 91. &c.

Yea,

Yea, I will betroth thee unto me in righteousness, and in justice, and in kindness, and in mercy : Yea, I will betroth thee unto me in faithfulness ; and thou shalt know the LORD." And the reason that he made use of the expression, *I will betroth thee*, three times ; was to represent the three places constructed by the nation for the worship of God. The first was, the tabernacle which Moses built in the wilderness ; the second, the temple that Solomon built ; and the third, that which was built by Zerubbabel and Herod ; called the second temple. And, because it was not the intention of the Supreme, that the tabernacle of Moses should exist perpetually ; but only as a temporary building, till they came to the (place of) rest, and to their inheritance ; he therefore informs us, that at the future restoration it will not be so : and which he indicates by saying, " And I will betroth thee unto me for ever." That is, that the latter temple shall exist eternally, for ever and ever, And concerning the existence of the temple which Solomon built, during which there was no righteousness, justice, kindness, and mercy ;

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as shewn at large by the prophet Amos*; he says, “Yea, I will betroth thee unto me in righteousness, and in justice, and in kindness, and in mercy.” To shew, that during the existence of the future temple, righteousness, justice, kindness, mercy, and brotherly love, will then prevail eminently in the earth. And in reference to the second temple, he said, “Yea, I will betroth thee unto me in faithfulness, and thou shalt know the LORD.” For during the time of the second temple, there was great schism in the nation, by means of the great number of Sadduces, and other hereticks: but this, the prophet informs us, will not be the case at the time of the future temple: for then, faithfulness, and the true knowledge of the One God, will exist in the greatest perfection.

But perhaps, you may say, the order of the heavenly bodies, may nevertheless bring evil and destruction on the nation; the prophet therefore says, ver. 21—22. “And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens; and

* See Amos Chap. ii. &c.

they shall hear the earth ; And the earth shall hear the corn, and the wine and the oil ; and they shall hear Jezreel." By which is shewn, that they will then enjoy the protection of divine providence in a peculiar manner ; as God will by his omnipotent power, render the heavenly bodies &c. beneficially subservient to them : for the heavens will, as it were, ask to send their rain on the earth ; and the earth will, as it were supplicate for rain ; and the corn, &c. will wish, as it were, to supply their wants : in short, all nature will hear, and minister to the people whom God shall then plant in their own land. For as he said above *, when speaking of their punishment, and captivity, " Therefore will I turn, and take away my corn in its time," &c. He now mentions, that at the time of their salvation and redemption, it will be quite the reverse ; for then, the heavens will give their dew, and the earth its increase ; so that they all will hear Jezreel : by which metaphor, the prophet shews, that although during their captivity, the land being in a barren state, (as labour-

* Ver. 9.

ing under a curse*) the corn, the wine, and the oil, did not hear the nations that had possession of it; yet, at the time of their redemption, God will send his blessing on them so abundantly, that they all will answer Jezreel; that is, Israel, whom God had planted in captivity; and punished with the punishment of Jezreel; but on whom, the *arm of the Lord* will then be revealed: for, as when he denounced the punishment of the nation, he called Israel by the name of Jezreel; because they were to be *planted* among the nations, and to be punished with the vengeance of the house of Ahab, that was punished for the blood of Jezreel; so, when speaking of the subject of their salvation, he also calls them by the name of Jezreel; to shew, that they shall then be *planted* in their own land: and therefore, he immediately says, ver. 23. “And I will plant† her unto me in the land.” And to the house of Israel, he said, “And I will have mercy on HER WHO HAD NOT OBTAINED MERCY‡:”

* See Deut. xxix. 21—22. &c.

† Heb. I will sow; and which alludes to, and explains the word Jezreel. See the Notes, p. 50—55.

‡ Heb. Lo-Ruhamah.

And

And to the children of Judah, he said, "And I will say to (them who were) NOT MY PEOPLE, Thou (art) MY PEOPLE: and they * shall say (Thou art) MY GOD." That is, they will strictly adhere to him, and serve him with a perfect heart. This explanation, solves the sixth objection.

Before we proceed to the explanation of the prophecy, delivered under the figure of the second woman; it is necessary to premise, that some commentators are of opinion, that after the prophet had thus consoled the nation, he again began to reprove them for their evil doings; but to this I cannot agree: for I am confident, that this prophecy †, is also consolatory: the subject of which, is as follows.

After the prophet had spoken of their captivity, and future redemption; and which may be called the two extremities of time, that they were to experience: he began to speak of what would be their condition and state in the intermediate space, during their

* Heb. He.

† This is also the opinion of the learned Abarbanal. See in Loc.

captivity. In regard to God's dealings with them ; that is, whether he would withdraw his providential care from them entirely ; or how he would conduct himself towards them : and also on their part, whether they would turn to the worship of strange gods while in captivity, as they did when in their own land. And therefore the prophet mentions that, God shewed him this under a second figure ; by commanding him to love another woman, Chap. iii. ver. 1. " Moreover the LORD said unto me, Go again, love a woman, beloved of (her) friend, yet an adulteress," This command differs from the first ; for here, God does not command him to take her for a wife, as he did the first woman ; but only to love her, as with love and desire ; and that, to a woman beloved of her friend ; and an adulteress : not a woman lawfully married to an husband ; but a courtesan, who grants unlawful and unchaste favours to men for hire &c. and at the same time hath a friend ; a keeper, whose name she assumes, as if she was his wife ; and yet dispenses her favours indiscriminately to all comers : under which figure, is shewn the love of God to his people ; for although Israel

rael

rael was so prone to idolatry, playing the harlot, on every high hill, and under every green tree*; and for which, God punished them, and sent them into captivity; yet, did he not withdraw his love from them; as the prophet says, in the latter part of the verse: "According to the love of the LORD to the children of Israel: and (yet) they turn away to other gods, and love flagons of wine." Notwithstanding that they turned to strange gods, and were as drunkards in the service of the true God, yet did he not cease to love them. And thus says our legislator Moses, "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them†," &c.

The prophet then proceeds to speak of their behaviour during their captivity; and informs us, that notwithstanding the numberless troubles and afflictions that they should endure; yet, would they not return to their parent's folly, in being guilty of the sin of idolatry; but would totally abstain

* See Jerem. ii. 20. &c.

† Levit. xx. 44.

from

from it; although they should be deprived of the visible appearance of the divine presence, and the spirit of prophecy; ver 2—3. “And I bought her unto me for fifteen (pieces) of silver, and an homer of barley, and an half homer of barley. And I said unto her; Thou shalt abide for me many days: thou shalt not commit fornication, and thou shalt not be for (another) man: so (will) I also (be) for thee.”

It now is proper to inquire what he meant by the fifteen pieces of silver, and an homer of barley, and an half homer of barley; as it certainly is not to be understood in a literal, but a metaphorical sense*; and therefore

* The Archbishop of Armagh in his notes on this passage, says, “I bought”] “That is, according to the ancient custom, I paid her dower, Gen. xxxiv. 12. 1. Sam. xviii. 25.” But surely the learned prelate did not consider, that this was not a chaste maiden, obtained by the consent of her parents, but a courtesan, a prostitute: which renders the case widely different. He also says, “It is observed by Sir J. Chardin in the east that, in the contracts for temporary wives, there is always the formality of a measure of corn mentioned, over and above the stipulated sum of money. Harmer. ii. 513.” But he gives no reason, why the prophet made mention of an *homer* of barley, and an *half homer* of barley.

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commentators in general, have endeavoured to explain its latent meaning; as not considering it in any other light than emblematical: for the Chaldee paraphrast *Jonathan*, understands the fifteen pieces to denote their redemption on the fifteenth day of the month Nisan, &c. And others explain it, as denoting the merit of the patriarchs Abraham, Isaac, Jacob, and the twelve tribes: and that the homer of barley, and the half homer of barley, also contain the number *fifteen*; for the homer contains ten eaphas; and the half homer, five eaphas.

And Rabbi *Saadias* is of opinion that, the fifteen pieces of silver, and the fifteen eaphas contained in the homer, and half homer, denote Moses, Aaron, Miriam, and the twelve princes of the tribes, that went out of Egypt. And *Kimchi* explains the fifteen pieces of silver to denote the redemption, the same as *Jonathan*; and that the homer of barley and half homer, contain the number of days from the time of their going forth from Egypt, till they came to the wilderness of Sinai, where they received

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the law; for the homer contains thirty seahs*, and the half homer fifteen; which together make forty five: that is, the remaining fifteen days of the month Niffan, and the thirty days of Iyyar. And the reason that he mentioned barley, which is the food of beasts, was to shew that, the majority of the people that went forth from Egypt, were like beasts; as the horse, and the mule, that have no understanding†; working in bricks and mortar, and all manner of labour in the field: but when they received the law, their eyes were opened, and they were endowed with the spirit of wisdom and understanding. And *Jarchi*‡, in the name of Rab *Hay*, observes that, it alludes to the laws of vows and estimation. Thus have I shewn the opinions of the different commentators; but on which, I shall forbear making any observations, as their weakness and strained sense must appear evident to the reader. This being premised, I shall now proceed to give, what to me appears to be the true explana-

* See *Lingua Sacra*, Radix *אֵיף*. חֶמֶר & סֵאָה.

† Alluding to Psalm. xxxii. 9.

‡ See *Jarchi* in Loc.

tion of the figurative language made use of by the prophet : which is, That the * children of Israel have borne all their trouble and affliction in this long and dreadful captivity, in full hope of the assurance given to them, in the testimony of the *fifteen prophets*, who prophesied of their future redemption and salvation.

The first, (in point of time) was David King of Israel, in the Book of Psalms : particularly in those Psalms, that I shall notice and explain in the course of this work. The second, Isaiah. The third, Jeremiah. The fourth, Ezekiel ; in the different prophecies which I have already explained in the two first volumes of this work. The fifth, Hosea. The sixth, Joel. The seventh, Amos. The eighth, Obadiah. The ninth, Micah. The tenth, Habakkuk. The eleventh, Zephaniah. The twelfth, Daniel. The thirteenth, Haggai. The fourteenth Zechariah. The fifteenth, Malachi. For these *fifteen* prophets all prophesied, and testified of the future redemption of the na-

* See Abarbanal in Loc.

tion*; as I have already shewn by the explanation of those prophecies; and shall by the blessing of God, farther shew in the explanation of the others, in the future part of this work. And to them, do the children of Israel lift up their eyes in this miserable captivity. And, as their souls earnestly long for, and earnestly desire the accomplishment of those great and glorious promises; the prophet made use of the noun כסף *Silver*, as being derived from the verb כסף *to desire*†.

As to the homer of barley, and the half homer of barley; they denote the curses which Moses denounced against them. First, those which he mentioned in the land of Moab, Deut. xxviii. 15. &c. and which were in number ninety eight: and therefore, he called them חמר *an* ‡ *heap*; for חמר in Hebrew denotes an heap; as חמר מים רבים *The heap of mighty waters.* (Habak. iii. 15.)

* I have not mentioned Balaam, (although he clearly prophesied of their future redemption; as shewn Vol. I. Diff. I. p. 1. &c. because he was not of the chosen seed): as I have only reckoned the holy Prophets of Israel.

† As I have shewn in the tenth prophecy of Isai. Vol. II. p. 14. See also *Lingua Sacra Radix* כסף.

‡ See *Lingua Sacra Radix* חמר.

וַיַּגְבְּרוּ אֹתָם הֶמְכָּרִים And they gathered them together (in) *heaps*. (Exod. viii. 10.) See also Numb. xi. 32. & Judg. xv. 16. For as they amounted to such a great number, he called them *an heap*. And the half homer, denoted the denunciations Moses mentioned, when he made the covenant with them in Horeb, (Levit. xxvi. 14. &c.) and which were in number *forty nine*; being *exactly* the *half* of those in Deuteronomy: the prophet therefore, very justly called the former חֶמֶר *An heap*: and the latter, by the term לֶחֶב *Lethech*; which properly denotes half an homer: i. e. *half* the heap. And the reason, he made use of the noun שְׁעוּרִים *Barley*; was, on account of its being derived from the Radix שָׁעַר, which in its primary sense denotes *fear*, *dread*; also a *storm*, *tempest**, &c. As in the following examples. שִׁמּוּ וְשַׁעֲרוּ שָׁמַיִם עַל־זֹאת Be astonished, O ye heavens, at this, *and be horribly afraid* †. וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן And the king of the north *shall storm* against him *like a whirlwind* ‡. לֹא שְׁעָרוּם אֲבוֹתֵיכֶם Your fathers

* See Lingua Sacra, Radix שָׁעַר.

† Jerem. ii. 12.

‡ Dan. xi. 40.

feared

feared them not *. אָחוּז שָׁעַר They seized (on) *horror* †. Besides a number of other passages. He therefore called those denunciations, both in Leviticus, and Deuteronomy, by the name of שְׁעוּרִים *Barley*: to shew that, they all should be the cause of great *trouble, affliction, dread, and horror* to the nation; as they actually have been.

And, as Moses in those denunciations, had testified of their captivity, and the misery and affliction that they were to suffer; so did he also prophesy of their redemption and salvation ‡; as already shewn in the course of the work: and which is an invincible demonstration to them; that all the trouble and affliction which they have endured during this long and dreadful captivity, is purely providential; proceeding from the hand of the LORD §: they therefore have borne all with an *unparalleled patience and submis-*

* Deut. xxxii. 17.

† Job. xviii. 20.

‡ See The prophecies of Moses, Vol. I. p. 27. &c.

§ A stronger proof than this, of the divine original of the Mosaic dispensation, there cannot be; as I have shewn at large in my introduction to the first Volume of this work: p. 13. &c.

*sion**; humbly acknowledging the justice of God, in thus afflicting them for their transgressions. And therefore, the meaning of the prophet was, that, when they seriously considered the *denunciations* contained in the *bomer* (the heap) of barley, and the half *bomer* (half heap) of barley; and also the *consolations* that are therein; and the *fifteen* pieces of silver (of desire) of the prophets; they will remain many days in captivity, without committing whoredom with the idols; so that in all their affliction, Israel will still hope in the LORD. And, in order to represent this subject, the prophet said, And I bought her unto me for fifteen pieces of silver, &c. That is, I agreed with her for the price, of the prophecies contained in the fifteen prophets, and the testimonies in the Law of Moses; and said unto her, that for these, thou shalt abide with me many days in captivity, without committing fornication with the strange gods, and shalt not be for another man; so will I also be for thee.

* This will be treated of largely, in the 2d. part of this work, when we come to speak of those prophecies which Christians only apply to the Messiah, but which will be shewn not to be applicable to the Messiah.

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* This will be treated of largely, in the 2d. part of this work, when we come to speak of those prophecies which Christians only apply to the Messiah, but which will be shewn not to be applicable to the Messiah.

That

That is, I will never exchange thee for any other nation : neither will I unite my particular providential care to any other people *.

And, as the prophet mentioned that she should abide many days, he presently explains what he meant thereby : ver. 4. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image ; and without an ephod, and (without) teraphim. " They will remain long, very long in captivity ; during which, they will neither have *king* † nor prince over them. And, although they will not have any sacrifice, or a temple to offer sacrifices to God, yet, will there not be an image among them. And though they will not have an ephod to inquire of God by Urim and Thummim,

* Thus says Amos, Chap. iii. ver. 2. " You only have I known from among all the families of the earth. "

† The prophet here also shews that, during this long captivity, they will be upbraided with being cast off, and rejected by God, their KING ; who they will be told, hath made choice of the Gentiles ; as I have shewn in Vol. I. p. 49. &c.

yet

yet will there not be among them any teraphim, of whom to inquire * concerning future events, as did their ancestors.

Thus were they to remain long in captivity, without the means of worshipping God, according to the rites of the temple service; yet, should they refrain from all manner of idolatry: how exactly all this hath been fulfilled, need not be insisted upon, as it is visible to every eye. For although before the captivity, they were so prone to idolatry: yet, have they not, during all the time of this long and dreadful captivity, wherein they have suffered such calamities as no nation ever suffered, at any time ever swerved from the worship of the *One* true God, the LORD JEHOVAH †; agreeable to what the

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* Some are of opinion, that the teraphim were images made in a human form; and worshipped as idols. And others think, they were made use of, to foretell future events. For the manner of their formation, see Aben Ezra, Rabbi Levi Ben Gershom, and Abarbanal, Gen. xxxi. 39. and Kimchi 1 Sam. xix. 13. See also Pirkea R. Eliazar. chap. xxxvi, Maimonides, R. Moses Ben Nachman, & R. Bechayea, on Gen. xxxi. &c.

† And what is still more extraordinary, the greatest part

Prophet has here so clearly foretold. Is it then possible, that any rational person, divested of all partiality, seriously reflecting on this, should ever deny the truth of Divine Revelation? In my humble opinion, they, who after this, can deny the truth of Revelation, come within the description of the Prophet. “Wo unto them who call evil good, and good evil.” &c. Isai. v. 20. &c.

And, as the aforesaid promise hath been so fully accomplished, it is a *pledge* and an *earnest* of the accomplishment of the great and glorious promise, which the prophet assures them of in ver. 5. “Afterward shall the children of Israel return, and shall seek the LORD their God, and David their king:” They will repent of all the evil that their fathers did, in turning aside from following the LORD; and in rejecting the house of David from reigning over them: for they will then seek the LORD their God,

part of their sufferings, have arisen from their firm adherence to the *true Unity* of God, and their abhorrence of every species of idolatry, such as bowing down &c. to images in popish countries; their rejecting the doctrine of the trinity, &c. &c.

to follow him only, and to adhere to his worship; and will also earnestly desire one of the family of David to reign over them. For the house of David may justly be considered, as an appendage to the house of God, and its true worship: and therefore, when Solomon was building, he built the house of the LORD, and the king's house, at one and the same time. (See 1 King. vi. 37—38. & vii. 1.) And at the destruction of the temple, it says, (2 King. xxv. 9.) “And he burnt the house of the LORD, and the king's house.” And when the tribes rejected the house of David, they at the same time rejected the kingdom of heaven, and fell immediately into idolatry, (1 King. xii. 28. &c.) And, as during the continuance of the second temple, there was no kingdom of the house of David; so was there no visible appearance of the divine presence. And therefore, the prophet informs us that in the latter days, they will again seek the LORD their God, and also David their king*: by which

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means

* That great luminary, the learned Abarbanal observes, that although when they first go up from the captivity,

means, they will enjoy all manner of happiness, both temporal and spiritual.

And, although in former times, when the *Shechinah*, or divine presence was visible among them; they did not fear or dread its departure; though God had often admonished them by the mouth of his prophets*, “I will depart, I will return unto my place†,” &c. Yet, will they not act so at the time of their future redemption; as the prophet assures us in the latter member of the verse. “And shall fear the LORD, and his goodness, in the latter days.” They will then fear the LORD, and dread the loss of his

tivity, they will appoint themselves one head, (Chap. i. 11.) and who he says, is the person called by the *Rabbins*, Messiah Ben Joseph: but as he will be slain in battle; Israel will then seek David their king; a rod from the stem of Jesse, whom God will make choice of, for to reign over them. See Abarban. in Loc.

And there cannot be the least doubt, but that this opinion of the Rabbins, concerning the death of this personage, was what gave rise to the Christian system of a suffering Messiah; as the prophecies of the Old Testament, do not inculcate any such principle whatever.

* Hosea. 5. 15.

† To heaven where I display my glory.

good-

goodness; they therefore will act in such a manner, as to secure it to them for ever.

Thus have I shewn the explanation of this very important prophecy; and which contains eight fundamental truths. First, the redemption and salvation of the nation; as mentioned, "Afterwards shall the children of Israel return, &c. and the children of Judah shall be gathered together," &c. This agrees with the *third principle* of the prophecies of Isaiah.

Second, that the ten tribes shall return from captivity, and shall inherit their land again: as mentioned chap. i. ver. 11. "And the children of Judah, and the children of Israel shall be gathered together." And chap. ii. ver. 23. "And I will have mercy on LO RUHAMAH." And which expressly denotes the kingdom of Israel. This agrees with the *fourth principle* of the prophecies of Isaiah.

Third, the vengeance which God will take on the nations in war, in the *great and terrible day* of the LORD; as mentioned: "For great (shall be) the day of Jezreel."

This

This agrees with the *first principle* of the prophecies of Isaiah.

Fourth, that the future redemption will exactly resemble that of Egypt; as mentioned ver. 14. "And I will lead her to the desert, — And there she shall sing as (in) the days of her youth, and as (in) the day when she came up out of the land of Egypt." And which agrees with the *fifth principle* of the prophecies of Isaiah.

Fifth, that the visible symbol of the divine presence, will then be restored to them; as is clear from the expressions ver. 20-23. "And I will betroth thee unto me in faithfulness, &c. — And I will say to (them who were) NOT MY PEOPLE, Thou (art) MY PEOPLE, and they * shall say, (Thou art) MY GOD." This agrees with the *eighth principle* of the prophecies of Isaiah.

Sixth, that they shall not go into captivity any more; as mentioned, ver. 18. "And I will make a covenant for them in that day, &c. — And I will make them to lie down in safety." &c. And which agrees with

* Heb. He.

the *eleventh principle* of the prophecies of Ifaiah.

Seventh, that all the nations will then conform to the worship of the One true God ; so that idolatry will wholly cease from the earth ; as mentioned ver. 17. “ For I will take the names of Baalim out of her mouth ; and they shall no more be mentioned by their name.” And which agrees with the *twelfth principle* of the prophecies of Ifaiah.

Eighth, that at the time of their future redemption and restoration to their own land, a king of the house, and family of David, will reign over them ; as mentioned, chap. iii. ver. 5. “ Afterward shall the children of Israel return, and shall seek the LORD their God, and David their king.” And which agrees with the *tenth principle* of the prophecies of Ifaiah.

Now, it is well known from all history, sacred and profane, that not one of those great and important promises, were ever fulfilled at their return from Babylon ; for then, the ten tribes were not restored : God did not take vengeance on their enemies in that
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dreadful war, that is to take place on the great and terrible day of the LORD ; neither did that redemption *exactly resemble* that of Egypt. The symbol of the divine presence was not restored to them ; and it is clear from their history, that they were so far from enjoying profound universal peace, and lying down in safety, after their return from Babylon, and during the continuance of the second temple, that they were almost continually torn by factions among themselves ; and frequently harassed by the Persians, Greeks, and Romans ; till at last, they were again carried captive by the latter.

It is also well known, that all nations have never yet conformed to the worship of the one true God ; neither hath idolatry wholly ceased from the earth ; as is clear from the great number of heathen nations sunk even at present, into the most gross and stupid idolatry ; and the worship of saints and images in the Romish Church. Nay, according to the opinion of one body of Christians, (the Unitarians) the other body, (though by much the larger) are held to be rank idolators, for embracing the doctrine of the trinity.

nity. Whence it is manifest that, this promise hath not yet been accomplished. Neither hath any king of the name and family of David ever reigned over them from the time of their being carried into captivity at the destruction of the first temple, till this very hour: and which is a manifest proof, that these great and glorious promises were not accomplished at their return from Babylon, or during the continuance of the second temple. And it is equally demonstrable from the acts recorded of Jesus in the New Testament, that they were not fulfilled in, or by him: for he did not accomplish, nor cause the accomplishment of any *one* of those great and important promises: neither did he ever reign over the whole nation during the short period of his ministry, as it is called: it therefore is clear to demonstration, that he could not be that king of the name and stock of David, that the prophet assures us is to *

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• This is also the opinion of the Archbishop of Armagh, in his notes on Hosea, iii. 5.—David] “Some suppose Zerubbabel to be meant; and some, the Messiah. But it seems to me that the prophecy remains to be accomplished; and that, on the future return of God’s people, an
illus

reign over them : consequently he cannot be the Messiah promised to the nation. And it

illustrious king of his name and stock will reign over Israel, and transmit the kingdom to his descendants for ever. Compare Jer. xxx. 9. Ezek. xxxiv. 23-24. xxxvii. 24-25." — And thus also the late Archbishop Secker, seems to understand it, in his Dissertation on David promised in the prophets, as I learn from what the former hath farther observed in the aforesaid Notes ; his words are as follow. "At my request Mr. Woide furnished the following extract from Archbishop Secker's dissertation on David promised in the prophets; which is lodged among his grace's manuscripts in Lambeth library. The Archbishop's own words 'says his grace of Armagh,' are in inverted commas.

" Passages in which David is promised, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 22. 24. 25. Hof. iii. 5. Doth it mean a particular person called David, or a succession of princes of the house of David ? That nations and tribes are called by the name of the person from whom they descended, is well known. Jacob or Israel, (Isaac, Amos vii. 9.) Judah, Ephraim, &c. Rachel Jer. xxxi. 15. Particular families are called by a patronymic name derived from the head of the family: Gen. xxxiv. 7. Israel. Josh. vi. 25: Rachab, Josh. vii. 25. Achan. 2 Reg. x. 1. Achab. Amos, vii. 6. Jeroboam. Jerem. xxix. 32. Schemaiiah."

Direct instances, where David signifies David's family: 1 Chron. xxviii. 4. 1 Reg. xii. 16. 2 Chron. x. 16. " Hof. iii. 5. is, by at least 170 years, the first of these passages, where Israel means the ten tribes: for it is distinguished from Judah i. 6. 7. 11. and iv. 15. and it is foretold, that they shall continue many days without a king, and prince, and a sacrifice, and image, and Ephod and
" Tera-

it would only be a waste of time to no purpose, to shew that, these promises cannot by any means, be applied to the spiritualizing scheme of the Christians. From all which it is manifest, that these glorious promises remain to be fulfilled at the coming of the true Messiah.

“ Teraphim, which last is thought by some to mean idols ;
 “ by others Urim and Thummim : and if it means the latter, the Israelites who returned under Cyrus, probably
 “ forsook idols in their captivity ; and we know not that any
 “ Israelites are idolators now. After this they shall seek
 “ the Lord their God [they may have been negligent in religion, though not idolators] and David their king, i. e.
 “ that family to rule them, of whom they said, we have no
 “ part in David, see to thine own house, David. 1 King.
 “ xii. 16. which agrees with Hof. i. 11. that Judah and Israel shall appoint themselves one head. So that this text,
 “ which is the leading one upon this subject, suits well with
 “ David, being understood of the family of David, Jerem.
 “ xxx. 9. Ezek. xxxiv. 23. 24. xxxvii. 24. 25.”

Thus, it is clear, that both these learned prelates understand David to mean the family of David, and that at the future restoration of the nation, an *illustrious* king of the name and family of David will reign over them, and transmit the kingdom to his descendants for ever ; as I have shewn in this, and other prophecies ; and which is a demonstrable proof, that Jesus could not by any means be the Messiah, the king so promised : for he never reigned over the whole nation in the character of a great and illustrious king, nor did he leave the kingdom to his posterity.

As to the scheme of those Christians, who pretend that, these great and glorious promises are to be fulfilled at the second coming of Jesus; I have only to observe that, I have already clearly shewn its fallacy, Vol. I. p. 131. and to which, I refer the reader.

DISSERTATION VII.

The Prophecy of Joel.

THE seventh who prophesied concerning the future redemption, felicity, and salvation of the nation, was, Joel the son of Pethuel, in the last prophecy of his book; commencing chapter iii. verse * 1st. and continued to the end of the Book.

In this prophecy, the Prophet has assured us of *eleven* great events that are to take

* This is according to the division in all the correct Hebrew Copies; and which Buxtorf has also followed in his *Concordantiæ Biblorum Hebraicæ*.

place in the latter days, at the time of the future redemption of the nation.

First, that although during the existence of the second temple, the spirit of prophecy did not rest * on any one ; and more especially during this long and dreadful captivity, they have found no vision from the LORD ; yet, hereafter, in the latter days, the spirit of prophecy will be restored to Israel ; even in a more ample and perfect manner than what it was aforetime : as the prophet says, Chap. iii. ver. 1st. “ And it shall come to pass afterward†, (that) I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams ; your young men shall see visions.” By this, the prophet shews us, that at the time of the redemption and salvation of the

* For as to Haggai, Zechariah, and Malachi, they only prophesied while the temple was building, (as will be noticed in the prophecy of Haggai) but after that it was finished, the spirit of prophecy wholly ceased in Israel.

† Properly *in the last or latter days* : at the time of the salvation of the nation, for the words אַחֲרֵי־כֵן are very indefinite ; and therefore admit of this rendering, as the Archbishop of Armagh justly observes in his Notes on this place.

nation

nation, God will pour his spirit on the whole nation : and thus says the prophet Isaiah, "All flesh shall come to worship before me." (Isai. lxvi. 23.) But I apprehend, it may be also understood in a more enlarged sense; and that the prophet meant all mankind in general : so that it properly denotes, that at the time of the salvation of the nation, God will pour the spirit of wisdom and understanding on all flesh ; both Jews and gentiles ; so that the Gentiles may also be able to understand the true Unity of God, and be desirous of being instructed in his law : agreeable to what the prophet says, " And many people* shall go, and shall say ; Come ye, and let us go up to the mountain of the LORD, &c. And he will teach us of his ways ; and we will walk in his paths, for from Zion shall go forth the law," &c. (Isai. ii. 9.) Thus, it appears to me, that the prophet here spoke of all mankind in *general* : but to the children of Israel in *particular*, he said, " And your sons and your daughters shall prophesy." That is, that the spi-

* Peoples.

rit of divine prophecy shall rest on those that shall be so disposed ; but which will not be the case of the other nations. And, because the spirit of prophecy, is of two sorts ; viz. *Dream* of prophecy, and *vision* of prophecy : he therefore said, that the old men should enjoy the prophetic dream ; and the young men, the prophetic vision : not that all of them should thus prophesy, but only those that shall be so disposed ; and therefore he said simply, “ your old men, your young men.”

He farther assures us, that then, even the men servants, and maid servants, i. e. the male and female slaves, who generally are in a very miserable state, will also have the spirit of knowledge poured out upon them ; ver. 29th. “ And also upon the men-servants, and upon the hand maids, in those days will I pour out my spirit.” Not that they will be endued with the spirit of prophecy, but will only have the same spirit of knowledge and understanding, as the rest of mankind : for then, “ the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isai. xi. 9.) All mankind will have

have this spirit bestowed on them : all will then be equal.

Second, the wonders and miracles which the Almighty will then shew us, both in heaven and earth : ver. 30. " And I will shew wonders in the heavens, and in the earth ; blood, and fire, and pillars of smoke." For although during this long and dreadful captivity, God hath hid his face from us, and therefore we were not worthy of having such stupendous miracles performed for us, as aforesaid, and during the existence of the first temple ; as the Psalmist pathetically expresses himself, in bewailing the sad calamity of this captivity, as he foresaw by the spirit of prophecy, " We see not our signs," &c. (Psalm. lxxiv. 9.) That is, we see no token of the divine presence with us, &c. Thus we see the Psalmist bewail the loss of the three species of gifts of divine providence : viz. signs and wonders ; spirit of prophecy ; and heavenly knowledge. The prophet therefore, now assures them, that at the time of their redemption, these blessings will be restored to them as in their pristine state. For as to the divine knowledge which they had

had enjoyed, he says, "I will pour out my spirit upon all flesh:—And also upon the men-servants, and upon the handmaids, in those days will I pour out my spirit." And as to the spirit of prophecy, he says, "And your sons and your daughters shall prophesy," &c. And in regard of the miracles, he said, "And I will shew wonders in the heavens and in the earth." &c. He also informs us, that in those wonders, will be included blood, and fire, and pillars of smoke: that is, the blood of the mighty slaughter that will take place among the nations; as I have already shewn in Vol. II. p. 306. &c. And the fire, and pillars of smoke, will descend from the LORD from heaven; as the prophet said of Gog and Magog, "And I will rain fire and brimstone upon him, and upon his bands," &c. (See Vol. II. p. 318.) He also farther observes, ver. 31st. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come." And which Aben-Ezra observes, denotes the eclipses of the sun and moon; and that these will be the signs and wonders of that dreadful war. And

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Maimonides explains it, as denoting the vengeance that shall be taken of the nations: but according to his explanation, the prophet should have said, when the great and terrible day of the LORD shall come; and not before it come. But I am clearly of opinion, that the expression is not to be understood in a literal, but a figurative sense; for as this war will be between the Mahometans and the Christians: and, as the latter reckon by the solar year, and the former by the lunar year; the prophet therefore, to shew the greatness of the slaughter that will then be among them, makes use of this figure; "the sun shall be turned into darkness, and the moon into blood."

Third, that although during the period of this dreadful war between those different nations, when the Almighty will thus take vengeance on them, it will be a time of trouble and distress to Jacob, yet, will he be saved therefrom; as the prophet says, ver. 32. "But it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered:" And this deliverance, the prophet informs us, will not be for all those who shall

shall call on the name of the LORD, but for such of them only as shall then be in the holy land. "For in mount Sion and in Jerusalem shall be deliverance as the LORD hath said;" And not for all the children of Israel, that shall be found there, "But among the remnant whom the LORD shall call." That is, those who called on the LORD in truth, and rectitude; and with a perfect heart: these he will call as his true and faithful servants.

And the prophet Isaiah hath informed us that, this trouble and distress will continue but a little while; as he says; (chap. xxvi. 20.) "Hide thyself for a little while, for a moment, until the indignation shall have passed away." And during which time, many of the wicked Israelites will be destroyed; but those that fear the LORD, will be delivered; as he hath said in another place, (Chap. iv. 3.) "And it shall come to pass, whosoever is left in Sion, and remaineth in Jerusalem, holy shall he be called; (*even*) every one (that is) written among the living in Jerusalem." And which perfectly coincides with what Daniel said,

when speaking of the dreadful war that is to take place in the latter days ; (chap. xii. 1.) “And at that time thy people shall be delivered, every one that (shall be) found written in the book.” Thus, may we plainly perceive, how those different prophecies all tend to one point ; namely, the preservation of the righteous part of the nation in the latter days, when God shall take such powerful vengeance on all those nations, that have so cruelly oppressed and persecuted them during this long and dreadful captivity.

Fourth, that at the time of the scattered of Israel being gathered together, before the perfect completion of their salvation ; the day of judgement will take place ; when the LORD shall stand up to plead, and to judge the people* ; as in chap. iii. ver. 1st. &c. “For behold, in those days, and at that time, when I shall bring again the captivity of Judah and of Jerusalem, I will also assemble all the nations, and will bring them down into the valley of Jehoshaphat ; and there I will execute† judgement upon them for my

* Heb. Peoples.

† Or. contend in judgement with them.

people; and (for) mine heritage Israel, whom they scattered among the nations, and (then) divided my land :” For in the latter days, God will stir up the nations, to go up to the holy land to war ; and as he will there inflict exemplary vengeance on them, as a just retribution for the manifold injuries they have done to Israel ; the prophet calls that time, the day of judgement ; and concerning which, he says, that at the time when God shall bring back the captivity of Judah and of Jerusalem * ; then, at that very time, saith the LORD, I will gather all the nations ; i. e. God will so dispose their hearts, as to induce them to come up to the mountains of Israel with Gog and Magog ; and then, he will bring them down to the valley of Jehoshaphat, where the slaughter will take place. And the reason of its being called the valley of Jehoshaphat, some think, was, be-

* The prophet mentioned Judah and Jerusalem only ; although the whole nation of Israel is then to be restored ; because, the Messiah the son of David, will be of the tribe of Judah, and the inhabitants of Jerusalem ; and which is the metropolis of the kingdom.—He also made mention of Jerusalem, because it is there, principally, that the war will be between the nations,

cause

cause Jehoshaphat perhaps had performed some particular act there; or more properly, on account of the agreement in* Hebrew of יהושפט with נשפט ה" as the prophet says, ונשפטי עמם And I will contend in judgement with them. And the paraphrast Jonathan explains it thus: למישור פלוג דינא *To the valley of the distribution of justice*: because the Almighty will there execute justice on all the nations, who so cruelly abused Israel, and scattered them among the nations, in this long and dreadful captivity; and (then) divided their land: (which God emphatically calls his land) by which, the prophet alludes to the Mahometans, and the other nations, who at different times, have had possession of the holy land, and so cruelly oppressed the nation; and considered them, but as mere traffick; as in verse 3d. "Yea, they cast lots for my people: and gave a boy for an harlot, and sold a damsel for wine to drink." They disposed of them for the most infamous purposes; for they presented the captive Jewish boys to

* Called in Heb. שְׁתוּף הַשֵּׁם *communicativum nomen*, &c. See *Lingua Sacra*, Vol. I. part 1. p. 113. &c.

their

their whores, to wait on them, as the price of their lewdness; and gave the girls to be debauched by the sellers of wine. Thus were the boys given as a reward for the gratification of their lusts, and the girls as the price of their intemperance.

The prophet then in the person of the Supreme, proceeds to speak of the behaviour of Tyre, and Zidon, &c. towards the nation; ver. 4. "And what have ye also to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Do ye requite me (with) retaliation?" What have I done to you, O ye bordering nations, that ye have joined those who came to afflict my people? Are ye thus returning upon me and my people a recompence for injuries you imagine to have received from us? Or although you have not received any injury from us, do ye unprovoked treat me and them thus injuriously? (in either case) soon (and) swiftly will I return your recompence, and cause the injury you do them, to fall upon your own head; as in the latter member of the verse: "Now if you (thus) requite me*, soon (and)

* Or, if ye retaliate upon me.

swift-

swiftly will I bring again your retaliation on your own head."

The prophet then proceeds to enumerate the evils they did to the nation; first, by taking their gold and their silver &c, and which, God calls his gold and silver; because he gave it to Israel: secondly, their selling the children of Judah and Jerusalem to the Grecians, in order to remove them far from their country; ver. 5, 6. "Because ye have taken my silver and my gold, and have brought into your palaces my desirable (and) goodly things. The children also of Judah, and the children of Jerusalem, ye have sold to the sons of the Grecians, that ye might remove them far from their border." But, notwithstanding all the attempts of their enemies, God assures us by the mouth of the Prophet, that they shall be restored to their own land, and their enemies be severely punished for what they have done to them; for by a just retaliation, they themselves shall fall under an irredeemable slavery: ver. 7. 8. "Behold, I will raise them out of the place whither ye have sold them; and I will bring again your retaliation on your own head;

head : And I will sell your sons and your daughters into the hands of the sons of Judah ; and they shall sell them to the Sabeans, to a nation afar off : for the LORD hath spoken (it.)")

Fifth, the manner in which God will execute judgement on the nations ; and which will be, by stirring up the hearts of the kings of the different nations, to war with each other ; so that he will be avenged of them all : ver. 9. &c. "Proclaim ye this among the nations ; declare * ye war, raise up the mighty ones ; let all the warlike men draw near, (let them) come up : Beat your ploughshares into swords, and your pruning hooks into spears : let the weak say, I (am) strong." He here bids them make the most formidable preparations for war, by turning all their iron instruments which they used for the most peaceable purposes, into instruments of war ; for this war will be very great and terrible ; and therefore, "let the weak say, I (am) strong." Let none excuse themselves from this war. Let even the weak, and un-

* Heb. Sanctify.

warlike arm themselves on this occasion : let them all rise in a mass ; let them all be assembled together ; and come to this war ; yet shall they not prosper ; for the mighty men shall be brought low : ver. 11. "Collect yourselves and come, all ye nations round about ; and assemble yourselves together ; (and) there * the LORD shall bring down your mighty† ones."

* That is Judea, or Jerusalem : for as the learned Abarbanal observes, this great and dreadful war, which is to take place near the time of the redemption of the nation, and which is the same as that mentioned by Isaiah, and Ezekiel : (See Vol. I. p. 212. &c. & Vol. II. p. 266, &c.) will lead to a war in the holy land between the Christians, Mahometans, &c. &c. in which they will all be exemplary punished by a most dreadful slaughter, for what they have done to the nation ; for as the holy land was the spot where they first began to afflict the nation, they therefore will there all meet with their due reward ; as I have shewn in the third prophecy of Ezek. Vol. II. p. 306. &c.

† And some explain it, *Thither cause thy mighty ones to come down, O Lord.* Meaning that God would suffer his angels to come down to fight for his people ; as mentioned Judg. v. 20. "They fought from heaven, the stars in their courses fought against Sisera." Taking *הִנֵּחַ* in the second person of the imperative mood in *biphil* ; and which also shews the destruction of the enemies armies. See Kimchi in Loc. But the Chaldee Paraphrast Jona. agrees with the Translation that I have given in the text, and so does Jarchi. & also Abarbanal.

Sixth,

Sixth, that there is a certain and determinate period for the punishment of the nations, and the redemption of Israel; agreeable to what Moses said, (Deut. xxxii. 34.) Is not **THIS** laid up in store with me, (and) sealed up among my treasures? — At the time that their foot shall slide, &c. As I have shewn in Vol. I. p. 46. &c. and 58. &c. And as the prophet says, ver. 12-13. “ Let the nations arise and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about.” There will I punish them, and execute the judgement upon them which they have deserved, for the enormous crimes that they have committed; and therefore, “Put ye in the sickle, for the harvest is ripe: come, get ye down, for the wine press is full, the vats overflow:” The prophet thus compares the nations, to ripened fruits, and the time of harvest, and the vintage, when men cut down their corn, and gather their grapes: “ the harvest is ripe;” They are ripe for destruction, as the ripened corn is for reaping; and the grapes for gathering; and therefore, ye must come to tread the wine press, “ for the vats over-

flow :” that is, as the prophet explains it immediately after, “ for their wickedness is great,” Their wickedness is risen to its greatest height ; it is come to its full measure. And some are of opinion, that the words are used as descriptive of the great slaughter of the enemies of the Jews, and the great quantity of blood that shall then be shed ; and in which sense the *Chaldee* paraphrast Jonathan explains it. “ *Draw out the sword against them: the time of their end is come: hasten, and tread upon their slaughtered mighty men, as men * tread upon what is in the wine press : shed their blood because their wickedness is multiplied.*” And in this sense Kimchi also understands it ; for he says, it is a *simile* to denote the great effusion of blood ; and that the time of their death by the sword was come ; for great is the evil which they have done to Israel, they and their fathers.

The Prophet having thus predicted the slaughter of the enemies of God’s people, suddenly, and abruptly, breaks forth with prophetic warmth and rapture, ver. 14.

• Cha. As the treader : or treading.

“ Mul-

“Multitudes, multitudes in the valley of excision : for the day of the LORD (is) near in the valley of excision.” See, says he, what mighty numbers are brought together for their destruction.

The prophet in figurative language, then shews that, great revolutions will happen in those punished nations ; even the destruction of their kings and subordinate princes ; and the total ruin of their polity* : as in the latter member of the verse. “The sun and the moon shall be darkened, and the stars shall withdraw their shining.”

The prophet then shews, that God would soon spread terror among those nations, by his roaring from Zion and Jerusalem, like as the ravenous beasts when they roar for their prey : and when he shall thus display his power in executing judgement upon them ; he will be the refuge and strength of his people, for their preservation, ver. 16. “The LORD also will roar from Zion, and from Jerusalem will he utter his voice ; and the heavens and the earth shall shake : but

* See Vol. I. p. 215.

the LORD will be a refuge to his people, and a strong hold to the sons of Israel."

Seventh, that at the time of the salvation and redemption of the nation; the earth will be filled with the knowledge of the LORD; the divine presence will be restored; and divine sanctity, will again return to them as aforetime, but in a far greater degree than of old; ver. 16. "And ye shall know that I (am) the LORD your God, dwelling in Zion mine * holy mountain." This, clearly points out the perfection of wisdom, and knowledge of the LORD, which they will then enjoy; and the restoration of the divine presence to Jerusalem. And in the latter member of the verse, he informs us, that Jerusalem shall be holy; and shall no more be polluted by strangers. "And Jerusalem shall be holy; and strangers shall no more pass through her." This expression of the prophet, clearly shews that, the divine sanctity of Jerusalem, will be far superior to what it ever was before: for, as aforetime, the house of God was holy, and none were per-

* Heb. The mountain of mine holiness.

mitted to enter therein *, but the priests; and especially into the holy of holies, no one but the high priest on the day of atonement; so the prophet observes at the future redemption, the whole city of Jerusalem will be holy: for the uncircumcised shall no more enter therein to pollute it†: agreeable to what the prophet Isaiah said, (Chap. lii. 1.) "Clothe thyself with thy glorious garments, O Jerusalem, thou holy city! For no more shall enter into thee, the uncircumcised and the polluted." And which plainly shews, that none of the nations shall evermore have power over, or be able to oppress the nation, or shall ever enter the holy land in an hostile manner ‡: and is an evident proof, that,

* That is, in the temple; properly so called.

† See Kimchi and Abarbanal in Loc.

‡ In this sense some Jewish commentators understand it: as does also *Grotius*. And Dr. Newcome Archbishop of Armagh, renders *they no longer*, instead of *no more*: thus reading "And strangers shall no longer pass through her." And the reason of his thus rendering it, I perceive by his notes, to be, because he wishes to expound this prophecy, as relating to their return from Babylon: though in his note on this verse he says. "If we render, *no more*, we must suppose a reference to Jerusalem on its establishment." That is, on its future establishment at the time of the true Messiah.

after

after the future restoration, they are never to go into captivity more.

Eighth, that at the time of the future redemption, the land of Israel will in a peculiar manner, be blessed with plenty : for although during this long and dreadful captivity, the land labours under a curse, and barrenness ; as is well known : and as Moses said *, “ For your land shall not yield her increase, neither shall the trees of the land yield their fruits.” Yet, at the future restoration, the mountains of Israel, shall shoot forth their branches, and shall bear their fruit in the most luxurient manner : and which, the prophet expresses in a most beautiful metaphor, highly poetical : ver. 18. “ And it shall come to pass, in that day, (that) the mountains shall drop down new wine, and the hills shall flow (with) milk ; and all the channels of Judah shall flow †

* Levit. xxvi. 20.

† That is, according to the metaphor in the Heb. The channels shall go, or run down waters ; for the waters shall flow down the channels. Such figures are frequent in the best writers.

(with)

(with) water." Thus will they experience the most abundant plenty.

Ninth, that at the future restoration, the nation shall be blessed with a great plenty of water, for the increase of the fruits of the earth : &c. as in the latter member of the ver. " And a fountain shall come forth from the house of the LORD, and shall water the valley of Shittim." The reason of this miracle, some commentators observe, is, because that aforetime, Jerusalem was greatly deficient in water ; so that when it happened to be besieged, the people were much in want of water ; as may clearly be perceived from the words of Rab-shakeh * ; and as mentioned in Isai. vii. 3. xxii. 9. 11. & xxxvi. 2. that they were obliged to make use of the waters of aqueducts and conduits : therefore, that Jerusalem may be perfect in every blessing, and in want of nothing ; there will suddenly and miraculously appear fountains of water, and which will come forth from the house of the LORD, and water the valley † of Shittim. And this promise is

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* 2 King. xviii. 27. † Rabbi Saadias understands שִׁטִּים
not

contained in the prophecies of Ezek*. And Zechariah hath also prophesied of it †: as will be shewn in the course of this work. This is, according to those who explain it according to the literal sense; as Jarchi, Rabbi Saadiah, &c. But the learned Abarbanal (and with whom I perfectly agree) is of opinion that, it is to be understood in a figurative sense, referring to what the prophet Isaiah prophesied, Chap. ii. ver. 2. "And it shall come to pass in the latter days: the mountain of the house of the LORD shall be established on the top of the mountains: and it shall be exalted above the hills: and all nations shall flow unto it. And many people ‡ shall go, and shall say: Come ye, and let us go up to the mountain of the LORD; to the house of the God of Jacob: and he will teach us of his ways; and we will walk in his paths: for from Zion shall go forth

not to signify a valley, but a river: (undoubtedly the word signifies a *river*, or a *valley*; see *Lingua Sacra Radix* (נחל) and observes that נחל השטם denotes the river of *Shittim*: and which he says, is the river Jordan; and which was so called, because it was near the place called *Shittim*. See Josh. iii. 1.

* Ezek. xlvii. 8.

† Zech. xiv. 8.

‡ Heb. Peoples.

the

the law; and the word of the LORD from Jerusalem." And which is conformable to what the said prophet says, Chap. lv. i. "Ho! every one that thirsteth, come ye to the waters!" For according to the figurative language of prophecy, the word of God, is compared to water; as I have shewn at large in the explanation of the latter cited prophecy: See Vol. II. p. 13. &c. And, as the heavenly influence, and the knowledge of the true faith, will go forth from Jerusalem, and the house of the LORD, to all the world: the prophet therefore, in figurative language says, "And a fountain shall come forth from the house of the LORD, and shall water the valley of Shittim." And thus also says the prophet Zech. when describing* the effusion of divine knowledge from Jerusalem, at the restoration of the nation. "And it shall come to pass, in that day, living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea." This is a most beautiful metaphor; viz. that from

* Zech. xiv. 8,

Jerusalem, which was a dry tract of land, deficient in water, living waters should suddenly come forth, and flow into those great seas; and which was to shew that, from Jerusalem, a *desolate, tributary* country, the law, and knowledge of truth shall go forth to all the world.

And in nearly this sense, the Archbishop of Armagh, understands it; only referring it in part, to Christ. His words are, "In this *v.* either the times of the Messiah are described; or we have a description of Jerusalem after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and of his Christ shall a second time be widely diffused from it. See Ezek. lxvii. 8. Zech. xiv. 8." But the second appearance of Jesus, and which is founded on the scheme of the Millenium, I have already shewn, Vol. I. p. 131. & seq. to be a mere chimera, an *ignis fatuus*; and for which, there is not the least foundation in the prophecies of the old Testament.

Tenth, that exclusive of the general destruction, and desolation, that will take place
among

among all the nations, there will be a particular and decided punishment for Egypt, and Edom : ver. 19. “ Egypt shall be a desolation *, and Edom shall be a desolate † wilderness : for (their) violence (against) the children of Judah ; because they shed innocent blood in their land : ” Kimchi explains Egypt “ to denote the Ishmaelites, or Mahometans ; and Edom, the Romans ; and that these two nations have thus long bore rule ; and will bear rule till the future restoration : and which is the fourth beast in the visions of Daniel. And the reason that the Ishmaelites are mentioned by the name of Egypt is, because the wife of Ishmael was an Egyptian ; as is said ‡, “ And his mother took him a wife out of the land of Egypt. ” And his mother was also an Egyptian. See Gen. xvi. 1. And Edom denotes the Roman Empire : and thus are they also denominated by Isaiah, Chap. xxxiv. which speaks of the desolation of the Roman Empire ; as we have there explained it § ; and

* Heb. For a desolation.

† Heb. A wilderness of desolation. ‡ Gen. xxi. 21.

§ See Kimchi on that chap. of Isai. See also my explanation of that prophecy, Vol. I. p. 212. &c. the

the reason of which is, because the majority of the Romans, were originally Edomites, although several other nations have been intermixed among them; as there hath been among the Ishmaelites also: and both these nations, have cruelly oppressed the children of Judah and Benjamin, who have been so long in captivity among them; and whose blood they have spilt as water: especially Edom, or the Romans, who under Titus, destroyed the second temple, shed the blood of the nation; and carried them into this long and dreadful captivity: and it is of this present captivity that the prophet speaks; and therefore, he only mentions Judah; because Israel, which properly denotes the ten tribes, who were carried captive by the king of Assyria, and have not returned to this day, were not under the power of these two nations." This is the sum of what Kimchi* says on the subject. But Abarbanal says, "the prophet meant Egypt literally: for he is of opinion that, the war which is to take place in the latter days, between the

* See in Loc.

different nations in the holy land, as mentioned, in the seventh prophecy of Ezek. Vol. II. p. 306. &c. will properly commence in Egypt; for in the attempt to conquer the holy land, &c. they will subdue Egypt, and make a great slaughter there: they will then take possession of palestine, and Jerusalem; which at this time, may be considered as appertaining to the kingdom of Egypt; all being under the dominion of the Turks. This proceeding, will rouse the nations of the east and the north, to come and make war against those, who had thus conquered Egypt, &c. and to wrest the holy land from them: and then, the ruin of all these nations will be great: and for this reason, the prophet said, "Egypt shall be a desolation, and Edom shall be a desolate wilderness:" and all this will be, "for (their) violence (against) the children of Judah; because they shed innocent blood in their land:" that is, Edom for destroying the second temple, carrying the nation into captivity, and cruelly persecuting them, and shedding their innocent blood: and Egypt
for

for joining the Edomites, or Romans, in the siege, and destruction of Jerusalem : the Egyptians being then under their dominion. And as a proof that the prophet was speaking of the present captivity, he only mentioned the violence against Judah; but did not mention the ruin of the ten tribes, because their ruin was not effected by Edom and Egypt, as was that of Judah and Jerusalem." This is the sum of what Abarbanal says on the subject: And to this purpose, hath he also written in his explanation of the prophecy in Ezek. chap. xxxii. 18. concerning Egypt: as also in his explanation of Daniel, concerning the fourth beast; which he understands to denote the Roman Empire.

Before I quit this subject, I judge it requisite to consider how far those two eminent commentators agree, or disagree on the subject under consideration. In the first place, they *both* hold, that Edom denotes the *Roman Empire*; as hath been frequently mentioned in the course of this work. Secondly, that the prophecy referred to the present captivity; consequently, this punishment

nishment of the nations is to take place, at, or near the time of the restoration of the Jewish nation. Thirdly, that Edom, which denotes the Roman Empire, is depicted under the image of the fourth beast, in Daniel's visions. As to their disagreement concerning Egypt, I humbly conceive that, when duly considered it will be found, not to be material; as both opinions may be said to verge to one, and the same point: for according to Kimchi, Egypt figuratively, denotes the *Ishmalites*, or *Mahometans*; and although Abarbanal maintains that Egypt literally, denotes the *Egyptians*: yet, as the present government is Mahometan, and the governors of Egypt, Mahometans; they may be said to agree in the main; that is, they both are of opinion that, in this great and terrible war that is to take place in the latter days; both the *Christians* and the *Mahometans* will be exemplary punished, for what they have done to the nation, during this long and dreadful captivity of so many hundred years continuance.

I have been the more particular on this part of the prophecy, because, the present

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dreadful war, in which almost all Europe is involved; the miserable condition of Rome, &c. and the late attempt of the French under *Buonaparte* to conquer Egypt, and which has drawn the Porte into the contest, may seem to give some countenance to the opinion of Abarbanel: but, whether those events, will ultimately lead to that great and terrible war, that is for a certainty to take place in the latter days in the holy land, between the *Christians, Mahometans, and Pagans*, according to the different prophecies cited in the course of this work, is not in the power of man to ascertain: as according to several of those prophecies, it is manifest that, the time of the redemption of the Jewish nation, and consequently, the punishment of the nations who have so cruelly persecuted them, which is to precede that glorious event, is known to the Almighty only: agreeable to what Moses said, Deut. xxxii. 34, 35. "Is not THIS laid up in store with me, (and) sealed up among my treasures?—At the time when their foot shall slide," &c. Which shews that, there is a certain and determinate period for the punishment of the nations,

tions, which God hath never imparted to any prophet whatever : as I have shewn Vol. I. p. 58. And thus also was it said to Daniel, (Chap. xii. 9.) "Go thy way Daniel for the words (are) closed up and sealed till the time of the end." And to the same purpose, the prophet Isaiah expresses himself; (Chap. lxiii. 4.) "For the day of vengeance was in my heart:" &c. And on which, our Rabbins observe, (See Gemara, Perek Chelak) that, the Almighty hath never imparted it to any created being : not even to the angels. For by the expression, *in my heart*, say they, it is, as if God had said, speaking in the language of man, to my heart have I revealed it, but not to any created being*. From all which, it is clear to demonstration, that the Almighty hath in his great wisdom, thought proper to conceal this great and important event from all creatures. I therefore have always been against

* And I have not the least doubt, but that on this explanation of the Rabbins in the *Gemara*, is founded, the expression, said to be uttered by Jesus, (Mark, xiii. 32.) "But of that day and (*that*) hour knoweth no man, no not the angels which are in heaven, neither the son, but the Father."

calculating the time of our Redemption, being fully convinced, that it is hidden from mortal eye. And the failure of every one without exception, (whether Jew, or Christian) who hath hitherto attempted to calculate the time, is an evident proof of the justness of my opinion. However, when we see so many nations engaged in a war, carried on with almost unparalleled violence, desolating so many countries, and producing such extraordinary Revolutions, as have scarcely ever been witnessed; but which seem so much to accord with the events, that the different prophets have predicted are to take place at, or near the time of that great and important event, I can not but consider all those occurrences, as indications of the near approach of the redemption of the nation. It therefore, in my humble opinion, behoves every rational mind, to pay a due regard to those awful warnings, and to endeavour to deprecate the wrath of the Almighty, by a thorough reformation, and an amendment of their lives. And as I know, that there are great numbers of my brethren, who laugh at all those warnings; who ri-
dicule

dicule the idea of a Messiah coming to redeem the nation : (for they do not believe a syllable of Revelation, as I have already shewn Vol. II. p. 236. &c.) much less, say they, can we believe that God can ever be so vindictive, as to destroy his creatures by war, &c. No : we have a better opinion of the goodness of God. Thus, do they pretend to honour God, by denying his justice, and depriving him of the government of the world, which he hath created in his wisdom ; in opposition to what the word of God teaches us ; as the punishment of the *Antediluvians*, of *Sodom*, &c. Hence, they ascribe not our sufferings or prosperity to divine providence : neither do they ascribe the happiness, or ruin of the nations in general, whether by war, plague, famine, pestilence, earthquakes, &c. to his superintendence, but to a concatenation of causes, in a political, or natural light. Thus they dishonour God, considering him in the light of a blind, indifferent deity : who having created the world, hath left it to chance, without interfering in the least, or taking cognizance of the good or bad actions of mankind ;

kind ; thereby behaving exactly as the wicked Israelites did of old, as recorded by the prophet Ezekiel, (Chap. ix. 9.) “ For they say, the LORD hath forsaken the earth, and the LORD seeth not.” That is, he neither knoweth, nor regardeth the transactions of this nether world. But, though this may lull their conscience asleep, for the present ; yet, let them dread the consequence of their false and pernicious principles, from the dreadful denunciation of the prophet, in answer as it were, to their impious assertion, “ Therefore (as for) me, mine eye shall not spare, neither will I have pity.” For as they said that, I did not see, or regard their actions ; I therefore will not spare, nor pity them : for he who neither seeth nor regardeth, can never favour or pity : and which is a just retaliation for their wickedness and impiety, as the prophet says in the latter member of the verse, “ Their way will I recompence upon their head.” This dreadful denunciation, as well as several others delivered by the different prophets*, against those who disbelieve and despise the word of

* See Vol. II. p. 236. &c. &c.

God, I would earnestly recommend to their most serious consideration : beseeching them to endeavour to avert the wrath of heaven, by a timely and sincere repentance, and a total relinquishment of those pernicious doctrines that they have imbibed, from the writings of those arch infidels, Voltaire, Hume, Bolingbroke, &c. and which they think superior to the word of God, and therefore totally neglect the study thereof. This neglect of the word of God, is the root of the evil ; for I am confident that, the disbelief of the nation, is principally owing to their ignorance of sacred literature ; for I have seldom found any of those unbelievers, *well grounded* in holy writ ; they consequently, are not able to repel the attacks of the infidels ; but are instantly overpowered with the most trifling and insignificant arguments ; but which nevertheless, appear to them to be unanswerable. Nay, they wish them to be so ; because by that means, they think themselves relieved from the burden of the ceremonial law, which lays them under such great restraints in the pursuit of pleasure. Hence, that indifference towards the word
of

of God, so highly necessary to their salvation; and which I once more earnestly beseech them to turn their thoughts to, and not think lightly of it.

How this admonition may be received by the nation at large, I know not: I have however, discharged my duty, in giving them proper warning, agreeable to what the prophet said*. “If thou warn the wicked of his way, that he turn from it, and he turn not from his way; he shall die for his iniquity, but thou hast delivered thy soul.”

To return:—Eleventh, that Israel will not return to folly again; consequently, they never will go into captivity more: as in the latter member of the verse. “But Judah shall dwell for ever, and Jerusalem (shall remain) from generation to generation.” That is, there shall be a signal difference between Egypt and Edom, Judah and Jerusalem: for the former are to become desolate, and not to be inhabited more; i. e. the people will be lost in the mass of other nations, and their sovereignty shall never be restored; but Judah and the inhabitants of Jerusalem shall

* Ezek. xxxiii. 9.

be restored after this long and dreadful captivity ; and, on their return, shall dwell for ever in their land. And the learned Abarbanal observes, there is no doubt, but that this prophet foresaw the destruction of the second temple by the Romans, whom he spoke of under the figure of the locust ; and on whose account, he made such bitter lamentation ; and concerning whom God shewed him the future restoration ; and therefore, he always addressed his discourse to Judah and Jerusalem ; because it was concerning them that he prophesied : and also, because Judah and Jerusalem will be the chief of the kingdom : and therefore, all the other tribes are included under their name. And, because in his (God's) jealousy for the destruction of his house and holy city, he will take vengeance on his enemies ; he therefore said, "The LORD also will roar from Zion, and from Jerusalem will he utter his voice : " for, it is on this account, that he will be wrath, and roar aloud : he therefore, at the close of the prophecy says, "But Judah shall dwell for ever, and Jerusalem (shall remain) from generation to genera-

tion :” And in nearly this sense, the Archbishop of Armagh understands this sentence: for in his *Note* on ver. 19. he says, “ Egypt—] There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity, and, on their future return, shall dwell for ever in their land; Jehovah displaying his glory among them.” From which, it is manifest that his grace considers this prophecy, as referring to the *future* restoration of the nation. And in his *Note* to ver. 21. he observes, “ It is uncertain whether we have the true key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezek. xxxix. 5. 11. Rev. xx. 8. 9. are accomplished.”

In verse 21, the prophet speaks of the innocent blood of Israel, which their unjust and cruel enemies have spilt. “ For I will cleanse their blood that I have not cleansed.”

This

This, the generality of commentators * explain thus: *From the silver and gold which they have taken from them, I will cleanse the nations; for Israel shall also in the latter days take from them for a spoil; but from their blood which they have shed, I will not cleanse them; but soul shall be for soul, the soul of those who spilt it, or their children after them: for if they would give all the gold and silver in the world as an expiation for their souls, they shall not be cleansed from their blood.* There are also several other explanations; See Jarchi & Jonathan &c. But none of them seem to have entered into the true spirit of the sentence, Abarbanal excepted: for he observes, that in this verse, the prophet gives the reason why Egypt shall be a desolation, and Edom a desolate wilderness; and mentions two causes. First, in respect of the blood of the children of Judah and Jerusalem, which the children of Edom and Egypt spilt, although no deed of violence was in their hands: for they did no evil to the Romans or Egyptians, to render them deserving of this. And secondly, in respect of the burn-

* See Kimchi in Loc.

ing of the temple, which was the habitation of the *Shechinah*, or divine presence: and therefore, he says, by way of surprise, *But shall I declare their blood innocent* *! Shall I declare the nations innocent of the blood of Israel, which they have spilt on the ground, and suffer it to go unrevenge? In truth, *I will not declare it innocent*: I will not absolve the blood that hath been spilt, nor will I suffer it to go unpunished; but will surely be avenged of them. By this rendering, the expression appears strong and beautiful, and the answer in the latter clause just and striking. And concerning the second cause, he said, *because the Lord dwelleth in Zion*. And they destroyed his house, and burnt the habitation of his divine presence; for which, it is also proper that he should be avenged of them.

This, is what appears to me, according to the original, to be the real sense of this great and important prophecy, which hath appeared so difficult to the generality of commentators; and whence, the seven fol-

* Hence, it appears to me, that the words have been universally wrong translated.

lowing fundamental principles are deducible.

First, that at the time of the future redemption of the nation, the spirit of prophecy, and the *Shechinah* or divine presence, will be restored to Israel; and the true knowledge of the LORD will also be multiplied in the earth; as the prophet says, ver. 28. "And it shall come to pass afterward, (that) I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." And which agrees with the *eighth principle* of the prophecies of Isaiah.

Second, The vengeance which the Almighty will take of the nations at that time, for the evil which they have done to Israel; as in Chap. iii. ver. 9. "Proclaim ye this among the nations; declare ye war." &c. &c. And which agrees with the *first principle* of the prophecies of Isaiah.

Third, the particular vengeance, that is to be taken of Edom: ver. 19. "Egypt shall be a desolation, and Edom shall be a desolate wilderness." And which agrees with the *second principle* of the prophecies of Isaiah.

Fourth,

Fourth, the Redemption, and Salvation of Israel; as in Chap. iii. ver. 1. "For behold, in those days, and at that time, when I shall bring again the captivity of Judah, and of Jerusalem:" And which agrees with the *third principle* of the prophecies of Isaiah.

Fifth, that there is a certain and determinate time, for the Redemption of the nation; as in ver. 13. "For the wine press is full, the vats overflow." And which agrees with the *sixth principle* of the prophecies of Isaiah.

Sixth, that after the said Redemption, they never will go into captivity more; neither they, nor their posterity for ever: as in the latter member of ver. 17. "And strangers shall no more pass through her." And ver. 20. "But Judah shall dwell for ever, and Jerusalem (shall remain) from generation to generation." And which agrees with the *eleventh principle* of the prophecies of Isaiah.

Seventh, that after the future Redemption, the nations will be instructed in the true Unity of God, and his Law: and will
serve

serve, and worship him : as mentioned in the latter member of ver. 18. “ And a fountain shall come forth from the house of the LORD, and shall water the valley of Shittim.” As I have explained it at large, p. 129, &c. And which agrees with the *twelfth principle* of the Prophecies of Isaiah.

Now, it is well known from all history, sacred and profane, that none of those great and important events, were ever accomplished at their return from Babylon : for then, the *Shechinah* or divine presence was not restored to the nation : God did not take such signal vengeance of the nations as the prophet mentions is to be taken of them, immediately before the great and terrible day of the LORD come : and it is well known, that they were again carried into captivity by the Romans, and in which, they have continued to this hour. From all which, it is manifest, that the purport of this important prophecy was not accomplished at their return from Babylon, or during the continuance of the second temple : much less can it be said, that those events took place at the coming of Jesus, or during his

continuance on earth. And it would be a waste of time to no purpose, to shew that these promises cannot by any means be applied to the spiritualizing scheme of the Christians: Whence it is manifest, that this important prophecy remains to be fulfilled at the coming of the true Messiah; whom God in his mercy speedily send, Amen.

Note, Although I observed (p. 108. *Note*) that this prophecy commences Chap. iii. ver. 1st. And which division I intended to follow: yet, as on reflection, I judged, that it might not be so convenient to the generality of Readers, I have therefore, followed the generally received division, of the common translation of the Bible.

DISSERTATION VIII.

The prophecy of Amos.

THE eighth who prophesied of the future Redemption, and Salvation of the

nation, was the prophet Amos, in the last prophecy of his book; commencing Chap. ix. ver. 7. "Are ye not to me as the sons of the Ethiopians, O sons of Israel?" &c. and continued to the end thereof.

Before we proceed, I deem it requisite to observe, that this prophecy, hath appeared extremely difficult to the Commentators in general, to explain*; and thus also hath Abarbanal observed. He has likewise raised several objections to particular expressions of the prophecy; and which I think, require investigation: they are as follows.

First, the prophet's saying, "Did I not bring up Israel from the land of Egypt, and the Philistines † from Caphtor, and the Syrians from Kir ‡?" For if the prophet intended to shew the great mercy and kindness of God towards Israel, by bringing them forth from Egypt; wherefore then did he say, that he did exactly the same for the Philistines and Syrians? And by which expression, he certainly, lessened the kindness done to Israel.

* See Kimchi in Loc.

† Heb. *Philistin*.

‡ Heb. *Aras*.

Second, that it appears the Philistines and Caphtorim were brethren ; as mentioned (Gen. x. 14.) “ Out of whom * came Philistim and Caphtorim.” And Jeremiah says, (Chap. xlvii. 4.) “ For the LORD will lay waste the Philistines, the remnant of the country of Caphtor.” Now, if Philistim and Caphtorim, were one, and the same, how could God say, that he brought up the Philistines from Caphtor, as if they had been captive there ?

Third, the expression, “ and Syria from Kir.” For at the time of the delivery of this prophecy, the Syrians were not yet carried captive ; for they were not carried captive, till the time of Ahaz, when the king of Assyria carried them captive to Kir ; as mentioned, (2 King. xvi. 9.) “ For the king of Assyria went up against Damascus, and took it, and carried (the people of) it captive to Kir.” And even this prophet himself prophesied † of their captivity ; (Chap. i. 5.) “ And the people of Syria shall go into

* Heb. From thence.

† Amos prophesied in the days of Uzziah, two years before the earthquake. See Chap. i. 1.

captivity unto Kir." And, as to the captivity of the Philistines, that did not happen till long after, in the time of Zedekiah; how then, could the prophet say, "Did I not bring up Israel from the land of Egypt, and the Philistines from Caphtor, and Syria from Kir?" As if all those captivities and redemptions, had already taken place; for the verb *bring up*, includes them all.

Fourth, the prophet's saying "Behold, the eyes of the LORD God (are) upon the sinful kingdom, and I will destroy it from off the face of the earth." For if this is said of the kingdom of Israel, as the generality of Commentators understand* it; how could he then say immediately after, "Yet I will not utterly destroy the house of Jacob," for the kingdom of Ephraim †, was surely of the house of Jacob; hence, these expressions of the prophet, are absolutely contradictory.

Fifth, the expression, ver. 9. "And I will sift the house of Israel among all the

* This is also the opinion of the Archbishop of Armagh, in his notes. See in Loc.

† That is the ten tribes.

nations, and a grain* shall not fall upon the ground :” That is not one of them shall die. And immediately after, in contradiction to this, he says, ver. 10. “All the sinners of my people shall die by the sword,” Now, if the sinners die, it is manifest, that many grains must fall upon the ground.

These are the objections of Abarbanal, and which, according to the explanations of Jarchi, Kimchi, &c. seem almost insurmountable. But the real sense of the prophecy, according to Abarbanal, is, that the verses, 7, 8, 9, & 10, are to be considered, as a prefatory introduction to the great and important promises, contained in the remaining part of the chapter. And the subject matter of this introduction, is, to shew that, the children of Israel are the LORD’s servants; bought as it were with his silver, or born in his house: and therefore, he said, ver. 7. “Are ye not unto me as the children of the Ethiopians, O children of Israel, saith the LORD?” For as the Chusites (or Ethio-

* This is according to all the English translations of the Bible, but which is not the real sense of the original, as I shall shew in the explanation of the prophecy.

pians) the descendants of Chus the son of Ham, are servants to their lords, and in perpetual subjection to them; so are the children of Israel, the LORD's servants: they are his servants, because he brought them forth from the land of Egypt, where they were servants to Pharaoh: and, as he redeemed them from bondage, he of right, became possessed of them, and entitled to their service, in return for the great benefit, which he had conferred on them: as the prophet says, "Did I not bring up Israel from the land of Egypt?" But, as ye might in return say, behold the Almighty hath also brought up different nations, and redeemed them from those who held them in subjection; yet, did they not on that account become his servants: and therefore, the prophet says in the latter member of the verse, "And the Philistines from Caphtor, and the Syrians from Kir?" For the Philistines were the inhabitants of Az-zah; and were called Avims; and who were subdued by the Caphtorim: as mentioned, Deut. ii. 23. "And the Avims which dwelt in Hazerim, (even) unto Azzah*, the Caphtorim."

* The reason that Moses mentioned this here, was, as some
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Caphtorim which came forth out of Caph-
tor, destroyed them, and dwelt in their stead." And which plainly shews that, the Philistines were subdued by the Caphtorim; and therefore the prophet says, "and the Philistines from Caph-
tor," for the Caphtorim had carried the Philistines captive to Caph-
tor, before that Israel was brought forth from Egypt; and afterwards God brought them up, and redeemed them from thence, as he did to Israel. And having thus in figurative language spoken of the past, he in like manner, proceeded to speak of the future; "And the Syrians from Kir," That is, thus will he also bring up the Syrians from Kir: for though Sennacherib will carry them captive from their land, yet, at the appointed time, when the kingdom of the Assyrians shall cease, they will be released from thence; so

observe, to inform Israel, that although according to the covenant that Abraham and Isaac made with Abimelech, (See Gen. xxi. 32. & xxvi. 28.) they were not at liberty to take possession of any part of the land of the Philistines; more especially, as it was not included in the Gift promised to Abraham; yet, as the then inhabitants were not Philistines but Caphtorim; they were consequently free to take possession of it. But others understand it in a different sense. See Jarchi, Aben Ezra, & Abarbanal,

that

that this is the way of the world; thus hath it been, and thus will it be; that one nation will overpower and subdue another, and bear rule over it for some time; and afterwards it will be released from their power*. Hence it is manifest that, the true explanation of this verse is, as if the Almighty had shewn the children of Israel the reason, why they were his servants, and ought to be obe-

* Abarbanal observes, "that as to what Kimchi says, that the Philistim and Caphtorim were brethren; is not so: and as to the proof that he has adduced from Gen. x. 14. "Out of whom came Philistim and Caphtorim" cannot disprove my assertion; for it is true that they all descended from Mizraim the son of Ham, as mentioned, ver. 13, & 14. "And Mizraim begat Ludim, &c.—And Pathrusim, and Casluhim, (out of whom came Philistim) and Caphtorim." But it does not say, that the Caphtorim were brethren to the Philistim, but to the Pathrusim, and Casluhim; and it was from the Pathrusim and Casluhim, that the Philistim came forth; and nearness of kin doth not prevent war among nations: although they had even been brethren, for was not Esau brother to Jacob, yet was the one not established but on the ruin of the other.

And, as to what Jeremiah said, "For the LORD will lay the Philistines waste, the remnant of the country of Caph-tor." Does not signify that the Philistines came from Caph-tor; as Kimchi thinks, but that God would destroy the Philistims, that are left, and have escaped, from the captivity, where they were carried captive to the country of Caphtor."

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dient to him, as the Ethiopian slaves are to their lords; because, he brought them forth from the land of Egypt; where they had been in bondage: but if they should say, that he hath also brought up the Philistines from Caphtor, and will thus also bring up the Syrians from Kir; then in answer to this, the prophet says, ver. 8. "Behold, the eyes of the LORD God (are) upon the sinful kingdom; and I will destroy it from off the face of the earth." And which is not meant of the kingdom of Israel, as the generality of Commentators understand it; but to shew the *preeminence* of Israel in the sight of the Supreme Being, and that in his exceeding great love towards them, above all other nations, he is particularly careful of their preservation: and which is plain from the distinction made between them and the other nations: for when any of the other nations have been wicked in the sight of the LORD, and he punishes them for those crimes; they are consumed from off the face of the earth. Instances of which, there are many in both sacred and profane history, of ancient nations thus lost; of whom there is neither name,

name, nor remainder : but this is not the case with Israel : for notwithstanding their wickedness ; the crimes they have committed ; and the severe and dreadful punishment inflicted upon them, and the innumerable miserable persecutions they have suffered ; yet, are they not consumed ; because, the Eternal God hath communicated of his *eternity* to his people : agreeable to what the prophet said, (Malach. iii. 6,) “ For I (am) the LORD, I change not : therefore ye, the sons of Jacob, are not consumed.” And this is what the prophet meant by the expression, “ Behold, the eyes of the LORD God (are) upon the sinful kingdom ;” That is, if any kingdom is sinful, and committeth atrocious crimes, “ I will destroy it from off the face of the earth.” However, with Israel, it shall not be so ; for although they have sinned, yet I will not utterly destroy them : as in the latter member of the verse. “ Yet I will not utterly destroy the house of Jacob, saith the LORD.” They shall by no means be lost, or utterly destroyed : and how exactly all this hath been fulfilled, is manifest, from the present state of the nation, as a

separate people; notwithstanding the innumerable cruel and dreadful persecutions that they have suffered: even such, as I am bold to assert, no nation ever suffered, during a space of almost eighteen hundred years.—Hence, their preservation as a *distinct*, and *separate* people, may be considered as a standing miracle to this hour.—I therefore, once more* earnestly recommend this important subject to the serious consideration of all those who are infected with Deism and infidelity: more especially, those of my own nation; my brethren of the house of Israel: and ask them, whether they can yet withstand the truth of the word of God, and the full accomplishment of prophecy, so contrary to all human probability, as is that of the preservation of our nation, amidst all the perils that surround them. I therefore, in the an-

* I have already several times addressed them on this subject, in the course of this work; See Vol. I. Introduction, p. 1. Vol. II. p. 246 & Vol. III. p. 140, &c. But as I have their happiness at heart; (as also the happiness of all mankind, whether Jew or Gentile) and would willingly reclaim them, and save them from utter destruction; it is not possible, that this truth, can be inculcated too often: and which I hope, will plead my excuse with the candid and liberal minded reader.

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guish of my soul, earnestly beseech them, as they value their happiness, both of body and soul, here, and hereafter; to turn from their evil ways, and not slight the warnings given them by God's prophets, as did their sinful ancestors; the which, if they do, will certainly be the means of bringing upon them, that dreadful denunciation, which the prophet hath denounced against sinners and unbelievers of the word of God, and his distributive justice; (as will be shewn in the explanation of ver. 10.) the consequence of the *deistical principles* they have imbibed, and which if persisted in, will assuredly bring destruction upon them, here and hereafter.

To return:—I must farther observe, that according to the preceding sense, it may also be explained thus: that is, that the expression, “Are ye not to me as the sons of the Ethiopians,” &c. is to be understood by way of surprise: Are ye then O children of Israel, to be considered by me, as the children of the Ethiopians! For when a person purchases an Ethiopian slave, he is his slave for ever, in consideration of the expence of the purchase money: and thus, because I brought

you up from Egypt, are ye to be my servants, as the sons of the Ethiopians? No: it is not so: for I have also brought up the Philistim from Caphtor; and will also bring up the Syrians from Kir. And which shews, that your *pre-eminence* above all the other nations, is not merely, that I have brought you up out of the land of Egypt: No. But your true *pre-eminence* consists in this; that, "Behold, the eyes of the LORD God (are) upon the sinful kingdom; and I will destroy it from off the face of the earth." That is, when any of the kingdoms are sinful, God bringeth utter destruction upon them: but which is not the case with Israel, although they are sinful; as in the latter member of the verse: "Yet I will not utterly destroy the house of Jacob, saith the LORD." And of this, the prophet produces a proof of what is to take place, at the time of the future restoration; when Israel will be cast about from place to place; wandering about from one nation to another, and from one kingdom to another people*; yet should they not be destroyed, as in ver. 9. "For behold, I

* See to this purpose, Vol. II. p. 240.

will

will command, and I will sift the house of Israel among all the nations, as (one that) sifteth (corn) in a sieve; and (the) bundle shall not fall upon the ground." That is, the *collective body* of the nation, shall not be destroyed: for, as when one sifteth corn, although it is tossed about to and fro, yet is not the collective body of it consumed, or destroyed; even so will it be with Israel: and therefore, the prophet made use of the noun צֶרֶר *Tserer*, which denotes *a bundle*; to shew, that collectively, as the general body of the nation, they shall not be destroyed: but the particular individual sinners, shall die during the time of that emigration; as in ver. 10. " (But) all the sinners of my people shall die by the sword, who say, Evil shall not draw nigh; nor come suddenly upon our account." Thus these presumptuous sinners say, the evil is not on our account; not on account of our evil deeds, but it is purely accidental; for no cognizance whatever is taken by the Almighty of any such thing; we therefore will do according to our heart's desire, without troubling ourselves about what will happen hereafter

after; as we are fully convinced, that let our actions be what they will, they will not be the cause of the evil. Hence it is clear, that the expression (the) *bundle* shall not fall upon the ground, is spoken of the whole house of Israel, who in their collective capacity shall not be destroyed; but the sinful individuals among them, shall be destroyed by the sword. And which is the very same in substance, as what the prophet Ezekiel said, "I will also purge out from among you the rebels, and the transgressors against me: I will bring them forth out of the country where they sojourn, but they shall not enter into the land of Israel." As I have shewn at large, in the second prophecy of Ezek. Vol. II. p. 242, &c.

The prophet then proceeds to shew, that at that very time, that the sinners will be consumed, during their wandering from one nation to another; God *himself*, will raise up the fallen tabernacle of David, ver. 11. "In that day I will raise up the fallen tabernacle of David," The real signification of which, is, that as this prophet, hath before (Chap. v. 2.) said, "The virgin of Israel

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rael is fallen ; she shall not rise again !" And which properly denotes, that the nation will not be able to rise of itself ; so as to have power to appoint a king over it ; he therefore informs us now, that God himself will raise up the tabernacle of David, which hath been in a fallen state ever since the days of Jeroboam ; and will cause a king of the house of David, to reign over the whole nation. And, because, the fallen state of the tabernacle of the kingdom of David, was twofold ; first, during the time of the first temple, when the ten tribes fell off from the house of David, and appointed kings themselves over them, from the time of Jeroboam, to Hosea the son of Elah ; when they were carried captive. And secondly, during all the time of the continuance of the second temple ; when there was no king of the house of David ; for then, the Asmoneans and Herodians reigned over them. The prophet therefore said, " And I will close up the breaches thereof : " meaning the time of the first temple, when a *breach* was made in the kingdom of David, by the appointment of another king over the ten tribes. And,

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concerning the time of the second temple, he said, "And I will raise up its ruins;" For during the existence of the first temple, there was always a king of the house of David, who reigned over Judah and Benjamin, he therefore considered it only as a *breach*, made in the kingdom of David. But, as during the existence of the second temple there was no king whatever of the house of David, he considered it, as wholly in ruins. And because, he had in the first hemistich of the verse called the kingdom of David a tabernacle, we might be induced to consider it but as a temporary building, as is a *tabernacle*; he therefore, in the latter member of the verse says, "And I will build it as (in) the days of old." I will *build* it, a strong and durable building.

The prophet then informs us, that the building up of the tabernacle of David, will lead to their possessing the remnant of Edom, &c. ver. 12. "That they may possess the remnant of Edom, and of all the nations that are called by my name *, saith the LORD,

* Heb. Over whom my name is called.

who doeth this."

The generality of the Hebrew Commentators, Jarchi, Kimchi, &c. understand the expression, as if transposed thus. That they who are called by my name, (meaning Israel) may possess the remnant of Edom, &c. This form, is frequently used by the Talmudical, and Rabbinical writers. See Gemara Nidda. fol. xxviii. 1. and Rabbi S Jarchi, on Isai. xlv. 24. Hosea, viii. 2. Psalm. lxxxvii. 7. &c. But Abarbanal (with whom I perfectly agree) observes, that it may be clearly explained without any transposition; because, those nations who desolated the holy land, and carried Israel into captivity, had this power given to them from God, in order to accomplish, what he had decreed. Hence, it was with the utmost propriety, that the prophet said, the LORD's name was called upon them; as being the especial instruments of his wrath: and thus we find the prophet Isaiah express himself, (Chap. x. 5.) "Ho! to the Assyrian, the rod of mine anger, the staff in whose hand is the instrument of mine indignation," &c. And in this sense was it, that Cyrus was

Vol. III. 3 called

called, the LORD's anointed*; because he was especially appointed to decree the return of the Jews from Babylon; as he himself acknowledges in the said decree; (Ezra i. 2.) "Thus saith Cyrus king of Persia, the LORD God of heaven, hath given me all the kingdoms of the earth;" &c. The real sense therefore of the passage is, as I have shewn, viz. that when the fallen tabernacle of David shall be raised, Israel shall possess the remnant of those nations, that have been called by God's name; as being the instruments of his wrath, in the punishment of the nation.

And it is really worthy of remark, that the prophet says, that they shall possess the *remnant* of Edom; and which was to shew, that as several of the prophets have testified of the ruin of Edom, on the day that God shall take vengeance on the nations, as already shewn in the course of this work; he now informs us, that the king Messiah, of the house of David, and the LORD's people, shall possess the remnant

* Mai. v. 1.

which

which shall be left of that war. And thus also said the prophet Obadiah *, “ And (they of) the south shall possess the mountain of Esau ;” And there is nothing contradictory in this, to what Obadiah said in the preceding verse, “ And there shall not be (any) remaining of the house of Esau.” For in ver. 18, Obadiah testified of the nation ; but in ver. 19, he testified of the possession of their land : as did the prophet Amos in this prophecy ; for of the land of Edom, the city that is called Botfrah, shall be an everlasting desolation, as the prophet Isaiah hath shewn ; (chapter † xxxiv.) but the remainder of the land, is to be an inheritance for the house of Israel.

The prophet also assures us, that at that time, the fruits of the earth will be so abundant in the land of Israel, that they will not be able to reap the corn and thrash it ; before the seed time, &c. as in ver. 13. “ Behold, the days come, saith the LORD, that the plougher shall draw near ‡ to the reaper and

* Obad. ver. 19.

† See Vol. I, p. 212, &c.

‡ Or. Overtake.

the treader of the grapes, to the sower of the seed." And which is a most animated manner of shewing that, the harvest and vintage should be copious and long in gathering. And thus also says Moses, in the blessings he promised them in the Law, on their obedience ; (Levit. xxvi. 5.) " And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time."

In the latter part of the verse, the prophet farther shews the extraordinary future fruitfulness of the land of promise. " And the mountains * shall drop sweet wine ; and all the hills shall melt." The hills &c. shall flow, as it were, with the abundance of wine produced on them. And thus also says Joel, (Chap. iii. 18.) " And it shall come to pass, in that day, (that) the mountains shall drop sweet wine, and the hills shall flow (with) milk ;" &c. By which beautiful figure is shewn†, the abundant good, they are to enjoy at the time of their future re-

* Mountains and hills were the proper places for vineyards.

† See page 128.

demption;

demption; and as it were, without toil or labour.

The prophet then proceeds to inform us of the entire restoration of the nation; the happy state they are then to enjoy; and that they shall never go into captivity more: as in ver. 14-15. "And I will bring again the captivity of my people Israel; and they shall build the desolate cities, and shall inhabit (them); and they shall plant vineyards, and drink the wine thereof; they also shall make gardens, and eat their fruit. And I will plant* them upon their land; and they shall no more be rooted up from the land which I have given them, saith the LORD thy God."

From the explanation here given of this prophecy; the following fundamental principles, are deducible.—First, the destruction and desolation of the nations; particularly Edom; as mentioned ver. 12 "That they may possess the remnant of Edom, and of all the nations." And which agrees with the

• This image, is most beautifully taken up from the preceding verse.

first,

first, and *second principles* of the prophecies of
Isaiah.

Second, the salvation and redemption of
Israel, as in ver. 14. "And I will bring
again the captivity of my people Israel;"
And which agrees with the *third principle* of
the prophecies of Isaiah.

Third, that a king of the house of Da-
vid is to reign over them: as in ver. 11.
"In that day I will raise up the fallen ta-
bernacle of David," And which agrees
with the *tenth principle* of the prophecies of
Isaiah.

Fourth, that they shall not go into cap-
tivity more; as in ver. 15. "And I will
plant them upon their own land, and they
shall no more be rooted up," &c. And which
agrees with the *eleventh principle* of the pro-
phecies of Isaiah.

Now, it is clear from all history, that these
promises have never yet been fulfilled; not
at their return from Babylon; nor during
the ministry of Jesus: more especially, the
two latter: for in the first place, it is well
known, that at their return from Babylon,
and

and during the continuance of the second temple, there was no king of the house of David, (as above shewn, see p. 167, 168.) Secondly, they were so far from being planted in so firm a manner, as no more to be rooted up, that four hundred and ninety years after their return*, from Babylon, being a few years after the death of Jesus, they were indeed *rooted up* most dreadfully: for at the siege of Jerusalem by Titus, Josephus says†, that by famine, and the sword, eleven hundred thousand of them were destroyed; Jerusalem was also taken, and destroyed by the Romans; the nation carried into this long and woful captivity; an end put to their government and policy; and which they have never recovered to this hour. From all which, it is demonstrable, that those great and glorious promises, have never yet been fulfilled; but that they remain to be accomplished, at the future restora-

* According to the prophecy of Daniel; as I have shewn in my Letters to Dr. Priestley, part II. page 80. &c. &c.

† Bell. Juda. Lib. VI. Cap. iii. Sect. 3. See also Vol. I. Introd. p. 20.

tion of the nation*, by the hands of the true Messiah.

DISSERTATION IX.

The Prophecy of Obadiah.

THE ninth who prophesied concerning the future redemption, happiness, and salvation of the nation, and the punishment of their enemies, was, the prophet Obadiah: and, because his prophecy was entirely concerning Edom; it is (as Abarbanal observes) very proper here, to inquire, whether those prophecies, which the different prophets prophesied concerning the destruction of Edom, were *all* accomplished at the first destruction by Nebuchadnezzar, who, after he had taken Jerusalem, laid siege to Tyre, which lasted

* And thus much hath the Archbishop of Armagh acknowledged in his Note on v. 15. his words are,—"no more] This part of the prophecy will receive its completion in the future restoration of the Jews to their own land."

thirteen years; and during which interval, he conquered, and subdued the Moabites, Ammonites, Edomites, and the neighbouring nations.

We also find that, during the existence of the second temple, Hyrcanus the son of Simon, of the Asmonean race, made war on the Edomites, and having conquered them, obliged them to forsake their idolatry, submit to be circumcised, and observe the law of Moses; so that from thenceforward, they were all circumcised, and observed the law of Israel, till the time of the destruction of Jerusalem by Titus: wherefore, we ought to enquire whether it was concerning those events, that the prophets prophesied. It also is of the utmost consequence, that we enquire, whethet, although it should be acknowledged, that these prophecies are to be fulfilled hereafter; yet, if they were spoken of, and to be accomplished in the land of Edom, near the land of Israel; and which was subdued by * David, who put garrisons in all parts thereof: and which was after-

* See 2 Sam. viii. 13, 14. & 1 Chron. xviii. 12, 13.

wards subdued by Nebuchadnezzar; and lastly, by Hyrcanus, as abovementioned. Or, whether those prophecies refer to any other countries, called at this time Edom: and this investigation, appears to me extremely necessary, and of the utmost utility, for the true understanding of those prophecies. And, as I have already * observed, that in the explanation of the prophecy of Obadiah, which treats solely of Edom, I should speak more largely of the Romans, who were denominated Edom: I must now inform the reader that, that expression alluded to the present investigation; and on which, I shall now enter without any farther preamble.

It must be observed, that there are nine† prophets, who have prophesied concerning Edom. viz. first, Balaam, in his fourth and last prophecy; "And Edom shall be *his* (Israel's) possession," &c. second, Isaiah: third, Jeremiah: fourth, Ezekiel: fifth, Joel: sixth, Amos: seventh, Obadiah: eighth, Malachi: and ninth, David. Now, the only method to be pursued in this investigation, in order to come at truth, is, dili-

* Vol. II. p. 216.

† Vide Abarbanal in Loc.

gently

gently to search and examine every one of those prophecies, so as to be able to find out concerning whom they were delivered; and at what time they were accomplished; or whether they remain to be accomplished. And, first, as to the prophecy of Balaam, it is manifest, as I have shewn in the first Dissertation *, that it is impossible to explain it in any other manner, but as referring to the latter days; for although David put garri- sons in Edom; yet, did not *Edom*, or *mount Seir*, become his possession; and there is no doubt, but that the mount Seir, and land of Edom, which Balaam prophesied should become the inheritance of Israel, was that, which lay nearly contiguous to the land of Israel; i. e. which lay between the lake of Sodom and the red Sea. But, as to what Balaam said farther concerning Edom, "Out of Jacob shall come he that shall have do- minion, and he shall destroy the remnant out of the city." There cannot be the least doubt, but that it referred to another city, eminent among the nations, and ap-

pertaining to the daughter of Edom; he therefore, at the beginning of the prophecy says, "I see him, but not now: I view him, but not nigh: a star shall come forth from Jacob, and a sceptre shall rise out of Israel, who shall smite the corners of Moab, and break down the walls of all the children of Sheth." And which prophecy, hath never yet been accomplished; as I have shewn in the explanation of that prophecy. (Vol. I. p. 9, &c.) Hence, it is manifest, that this first prophecy, remains to be fulfilled in the latter days; and that it includes the land of Edom, near to Jerusalem, and also another city appertaining to Edom.

As to the prophecy of Isaiah, in the thirty fourth chapter of his book, beginning, "Draw near, O ye nations, and hearken;" I have not the least doubt*, but that he prophesied of the nation, called at this time Edom; and concerning whom he said, "For my sword that is in heaven, shall be satiated with blood: Behold, on Edom it shall descend; and on the people justly devoted by

* This is also the opinion of Abarbanal.

me to destruction." And as a proof of what I have observed, the prophet in the next verse says, "For the LORD celebrateth a sacrifice in Botfrah, and a great slaughter in the land of Edom." For the ancient *Botfrah* belonged to *Moab*, and not to *Edom*; it therefore, is clear, that the reason, that Botfrah is so frequently spoken of in the prophecies in conjunction with Edom, is, to point out a certain great and powerful city, meaning Rome; as I have shewn Vol. I. p. 220, &c. But a still more convincing proof that *Botfrah* denotes Rome, is, the exact description given of it, by the prophet. "Her nobles, who do not there proclaim a kingdom." Whence it is manifest, that the prophet spoke of a city, that was not entitled a *kingdom*; that had no *king*, but only *nobles*; i. e. *Bishops* and *Cardinals*, as I have already shewn*: from which, it is clear, that this prophecy remains to be fulfilled; and that it refers to those that are called Edom at present†.

But,

* See Vol. I. p. 219. &c.

† It is really worthy of remark, that Bishop Lowth seems to be of opinion, that the high-wrought and terrible de-

But, as to what Jeremiah said, (chap. xxv. 15.) "Take the cup of the wine of this wrath

description, of the desolation of *Edom* and *Botfrah* contained in this prophecy, could not ultimately refer to the devastation of *Edom* by *Nebuchadnezzar*; as he observes, "The general devastation spread through all these countries by *Nebuchadnezzar* may be the event which the prophet has primarily in view in the 34 chapter, but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the Church or people of God, described in the next chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be." This remark of the Bishop's on the flourishing state of God's people; and which I have shewn in the explanation of that prophecy, is to consist of the most exalted degree of happiness, both spiritual and temporal, is an evident proof of the truth of what I have advanced: viz. That this, and other like prophecies spoken of *Edom* and *Botfrah*, remain to be accomplished in the latter days, at, or near the time of the future restoration of the nation, by the hands of the true Messiah. The Bishop farther observes that, "By a figure, very common in the prophetical writers, any city, or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with *Edom* and *Botfrah*. It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in later times, antecedent

wrath of my hand, and cause all the nations to drink it," &c. And among which nations, are mentioned Edom, Moab, and Ammon; appears to me to have been fulfilled by Nebuchadnezzar; for to this purpose, he spoke verse 9. "Behold, I am about to send, and will take all the families of the north, saith the LORD, and Nebuchadnezzar king of Babylon my servant, and bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations." And presently after, (ver. 17.) he mentions all the nations, whom (in his vision) he actually made drink of the cup; and which plainly shews that, this prophecy was accomplished by the hands of Nebuchadnezzar; and that it was spoken of the land of Edom adjoining to the land of Israel. But afterwards, the prophet Jeremiah spoke of several nations, that were

to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy scriptures warrant us to expect." See the Bishop's Note on Chap. xxxiv. of Isaiah.

to be punished : and the first he mentioned was Egypt ; whose destruction he foretold was to be effected by Nebuchadnezzar ; as in chap. xlv. 26. “ And I will deliver them into the hand of those that seek their life, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants : but after this it shall be inhabited, as in the days of old, saith the LORD.”

In chap. xlviii. the prophet, in the most amplified manner, shews the calamity, that was to be brought on Moab : but at the end of the prophecy, he says, “ But I will turn again the captivity of Moab in the latter days, saith the LORD.” And in chap. xlix. he speaks of the punishment of the Ammonites, and at the end thereof he says, (ver. 6.) “ But after this I will turn again the captivity of the children of Ammon, saith the LORD.”

After these prophecies, in ver. 7, he prophesied concerning Edom. “ Thus saith the LORD of hosts,” &c. But the prophet did not at the latter end of the prophecy, say, that God would turn again the captivity of Edom, as he had promised to do for
the

the other nations. Moreover, it must be observed, that he hath made particular mention of *Botfrah*: ver. 13. “For by myself I have sworn, saith the LORD, that an astonishment, a reproach, a desolation, and an execration, shall *Botfrah* become; and all her cities shall become perpetual wastes.” That is, they shall never more be rebuilt, or inhabited; and the prophet says, ver. 17—18. “And Edom shall be a desolation, every one that passeth by her shall be astonished, and shall hiss because of all her calamities. According to the overthrow of Sodom and Gomorrah, and of the neighbouring (cities) thereof, saith the LORD, there shall not a man dwell there, neither shall a son of man sojourn in her.” Now, it is well known that the land of Edom or Idumea, was never absolutely desolated; neither was it overthrown as was Sodom and Gomorrah; and there are also inhabitants on it, contrary to what the prophet said, “there shall not a man dwell there, neither shall a son of man sojourn there.” For no such devastation took place in the days of Nebuchadnezzar, nor at the time of Hyrcanus: whence

it is plain, that this prophecy has a view to future events; and that it is concerning the nation called at this time Edom: the prophet therefore says, ver. 20. "Therefore hear ye the counsel of the LORD, which he hath taken against Edom; and his purposes which he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out." And the Rabbins explain the expression, "the least of the flock," to denote the Persians; agreeable to a received tradition. See *Gemara in Yomo*. And the Chaldee paraphrast Jonathan explains it, *וְהַיָּדְוִי הַקָּטָן* *The mighty of the people*. And Abarbanal, after mentioning the received tradition of the Rabbins, observes, "Hence you may clearly perceive, that the term, *the least of the flock*, does not denote *the children of Israel*, as Kimchi supposes, but the *Persians*; and thus the prophet expressed himself, when speaking of the destruction of Babylon: Chap. l. v. 45. "Therefore hear ye the counsel of the LORD, which he hath taken against Babylon, &c.—Surely the least of the flock shall draw them out." And, as the prophet there made use of the term,

term, *the least of the flock*, to denote the *Persians*, who it is well known destroyed Babylon; so is it proper, that we understand the term in the same sense, in this prophecy, concerning Edom. And the manner of its accomplishment, according to Abarbanal, will be, that near the time of the future redemption of the nation, several of the christian nations, will attempt the conquest of the holy land; and that then, the Persians, and all the families of the East and North, will come against them, and make a terrible slaughter among them. And to this purpose says Jeremiah, at the close of this prophecy concerning Edom: (Chap. xlix. 22.)

“ Behold he shall mount and fly like an eagle, and he shall expand his wings over Botsrah; and the heart of the mighty men of Edom * shall be in that day as the heart of a

B b 2

woman

* It really is a melancholy reflection, to observe, to what pitiful shifts Christian writers in general, are reduced, in order to evade the force of certain prophecies, which bear hard on their system. An instance of which we have in the New Translation of Jeremiah, by B. Blayney; for he wishing to explain this prophecy, as denoting Idumea; and that it consequently hath been already accomplished;

(a

woman in pangs." All which, without doubt, was spoken by the prophet, as referring to that great and dreadful war, that is to take place in the latter days, when God shall take vengeance on Edom.

In the two last verses of Chapter iv. of Jeremiah's Lamentations, the prophet hath delivered another prophecy concerning Edom: and which as I have already shewn, (Vol. II. p. 215, &c.) remains to be accomplished in the latter days, at the time of the restoration of the nation.

And the Chaldee paraphrast Jonathan has explained this prophecy, in such a manner, as clearly to shew that, the prophecy could refer to none else but the nation now known by the name of Edom.

As the paraphrase is so highly expressive (as is the opinion of the generality of the Christian Commentators) but perceiving, that the prophet, in this prophecy make mention of Botrah; and it being clear, that the ancient *Botrah* belonged to Moab, as I have already mentioned; (p. 181.) he in the said translation, reads *MOAB* instead of *Edom*. And what is still more extraordinary, has not given the least reason, in support of this *highly valuable emendation*, as his admirers no doubt judge it to be.

of what I have so often advanced concerning Edom, I cannot avoid transcribing the whole in the original *Chaldee*, together with an English translation, for the benefit of the English Reader.

Chaldee Paraphrase on

CHAP. IV. ver. 21.—22.

OF THE

Lamentations of Jeremiah.

חדיאי ובדיחי קוסטנטינא קרתא דאדום רשיעה
דמתבניא בארעא דארמינאה בסניאין
אוכלוסין דמן עמא דאדום אף עליך עתיד למיתי
פורענותא ויצדין יתיך פרכואי ותעבר עליך כס
דליט תרוי ותתרוקני : ובתר כן ישלם עויתך
כנשתא דציון על ידוי משיחא ואליהו כהנא רבא
ולא יוסיף " תוב לאנלותך ובההיא זימנא אסער
עויתך רומי רשיעא דמתבניא באיטליא ומליא
אוכלוסין מבני אדום וייתון פרסאי ויעיקון לך ויצדון
יתך ארום אתפרסם קדם " על חובותיך :

TRANSLATION.

*Rejoice and be glad, O Constantina, city of
the*

the wicked Edom, that is built in the land of Romania, (and peopled) with great multitudes of the people of Edom, vengeance shall also in time overtake thee, and the Persians shall waste thee: unto thee also shall the cup of the curse pass over; thou shalt be intoxicated, and shalt vomit. And after that, O Congregation of Zion, an end will be put to the punishment of thine iniquity, by the hands of the Messiah, and Elijah the High Priest; and the Lord will not cause thee any more to go into captivity: and at that time, he will visit thine iniquity, O wicked Rome, that is built in Italy, and filled with multitudes of the children of Edom; the Persians will also come and vex thee, and make thee desolate; (for) surely thy sins are revealed before the LORD.

Hence it is manifest, that *Jonathan* understood this prophecy, as solely relating to the Romans; the nation called, and known by the name of *Edom*, by all the Rabbinical writers.

It is also a manifest proof of a received tradition, which the ancient Rabbins were possessed of, that a city called *Constantine* *,

*tine**, would be built, and peopled with Roman † Christians, and that it would afterwards be conquered by the Persians, known at present by the name of Turks ‡: for otherwise, how could the paraphrast know, that such a city would be built; that it would be situated in Romania; that it would be peopled principally with Romans; and that it would afterwards be taken by the Persians? for at the time that Jonathan wrote the paraphrase, constantinople had no existence: for Jonathan, was the prime disciple of Hillel, who flourished in the reign of Herod; and Constantinople was not built till the year 330 of the Christian æra. And, although he explained Rejoice and be glad, O daughter of Edom, in ver. 21. to denote

* For Constantinople signifies the city of Constantine; (Anci. Univ. Hist. Vol. XIV. p. 115 Lond. Edit. 1786.) the paraphrast therefore, very properly spoke of it by the name of *Constantina*.

† For however desirous the emperor was to see his new city filled with people, yet did he not choose it should be inhabited by any but Christians. Ibid.

‡ For when the Persians were subdued by the Saracens, and their empire fallen, they as it were, became incorporated with the Arabs and Saracens.

Con-

Constantinople ; yet, what should induce him to explain, He hath visited thine iniquity, *O daughter of Edom*, ver. 22. as not referring to *Constantina*, but to another city in *Italy*, and which was also peopled by the descendants of Edom ; (as I have shewn Vol. I. p. 118.) but that these things were well known among them, by a received tradition. And therefore the prophet said, “ The punishment of thine iniquity is at an end, *O daughter of Zion*,” And then the iniquity of the daughter of Edom, (i. e. Rome) will be visited : agreeable to what Moses and the other prophets foretold ; viz. that at the time of the redemption of the nation, God would take vengeance on all those who oppressed and persecuted them during this long and woful captivity ; as frequently mentioned in the course of this work. All which, is a manifest proof, that this prophecy concerning Edom is to be accomplished in the latter days : and which appears to me to be drawing nigh.

Ezekiel also prophesied of Edom ; first, chapter xxv. 12. &c. “ Thus saith the
LORD

LORD God: because Edom hath dealt in * taking vengeance on the house of Judah; and they have greatly offended, and avenged themselves upon them; Therefore thus saith the LORD God: I will stretch out mine hand upon Edom, and will cut off from it man and beast, &c. — I will also shew † my vengeance upon Edom by the hand of my people Israel; and they shall deal with Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the LORD God." This prophecy can only refer to the future restoration of the nation; as the prophet said, "Because Edom hath dealt in taking vengeance on the house of Judah." And which undoubtedly denotes the destruction of the second temple by the Romans; and because they were in alliance with the children of Judah, and yet warred against them with such enmity; the prophet says, "And they have greatly offended;" And concerning the massacres and persecutions which they have inflicted upon them, during this long and dreadful

* Heb. In avenging vengeance.

† Heb. I will give or bestow.

captivity, he says, "And avenged themselves upon them;" And, as to the expression, "And I will cut off from it man and beast;" it is well known, that this did not take place in the days of Nebuchadnezzar, nor yet in the time of Hyrcanus. Besides, the vengeance which God is to take of Edom, is to be by the hand of his people Israel: and which properly denotes either the whole nation, or the ten tribes, called the kingdom of Israel: and which I am of opinion, unquestionably alludes to the received tradition among the ancient Rabbins, that the descendants of Esau will not fall, but by the hands of the descendants of Rachel: and which Abarbanal observes, will be effected, at the time that the dreadful war (so often mentioned in this work,) will take place in the latter days; for when the families of the north will come up to battle, the ten tribes will also come, with Messiah Ben Joseph at their head; and with great wrath and fury, will then execute vengeance on Edom.

Ezekiel also delivered another prophecy concerning Mount Sear, Chap. xxxv. 3. &c.

"Thou

“ Thus saith the LORD God : Behold, I (am) against thee, O mount Seir, and I will stretch out mine hand against thee, and will make thee a desolation and an astonishment. Thy cities I will lay waste, and thou shalt be desolate ; — Because thou hast borne a perpetual hatred, and hast shed* (the blood of) the children of Israel by the sword, in the time of their calamity.” &c. This prophecy, I have already explained, and shewn that, it remains to be fulfilled in the latter days, at the future restoration of the nation †.

The prophet Joel also prophesied concerning Edom ; (Chap. iii, 19.) “ Egypt shall be a desolation, and Edom shall be a desolate wilderness :” And I have already shewn (p. 133, &c.) that, *Edom* denotes the *Romans*, and that this prophecy remains to be accomplished in the latter days, at the future restoration of the nation.

As to Amos, he delivered two prophecies concerning Edom. First. (Chap. i. 11.) “ Thus saith the LORD : For three trans-

* Heb. And didst pour out,

† See Vol. II. p. 273, &c.

gressions of Edom, and for four, I will not turn away (the punishment) thereof;" &c. Those three transgressions which Edom had been guilty of, and the fourth which God would not pass by; were, first, when Esau intended to slay Jacob with the sword, as mentioned, (Gen. xxvii. 41.) "And Esau said in his heart, &c. — then will I slay my brother Jacob." Second, in the days of Moses, when the children of Israel passed by the borders of Edom, and sent him messengers of peace and amity*; "Thus saith thy brother Israel, &c. Let us pass, I pray thee, through thy country," &c. But instead of behaving kindly to Israel, in a matter not at all injurious to him; but in some measure, rather beneficial; as they offered to pay for every thing they should want, even as much as the water they should drink, (v. 19.) he answered them roughly; "Thou shalt not pass by me, lest I come out against thee with the sword:" and which he actually did, "And Edom came out against him with much people." Third, at the time of

* Numb. xx. 14—17.

the destruction of the first temple: for when Nebuchadnezzar came up against Jerusalem, the Edomites, instead of pitying the inhabitants of Jerusalem, as became neighbours and relations, rejoiced at their calamity, made use of very reviling language, and wished to encourage the destroyers by their acclamations; as the Psalmist says *, “Remember, O LORD, the children of Edom, in the day of Jerusalem, who said, Rase (it), rase (it), even to the foundation thereof.” But, as to the destruction of the second temple, which was effected by the Edomites inhabitants of Rome, Italy, &c. who spilt the blood of the children of Judah as water, round about Jerusalem, the prophet said, “And for four, I will not turn away (the punishment) thereof:” He then proceeds to enumerate those transgressions: and first, by the expression, “Because he pursued his brother with the sword,” he alluded to what Esau intended to do to Jacob; and therefore he says, *because he pursued him with the sword*; but does not say, he slew him with

* Psalm, cxxxvii. 7.

the sword : for in truth, he did not do that evil act, but only intended it.

Second, " And cast* off his pity : " this alluded to the time of Moses, when Edom had no compassion on Israel, not permitting him to pass through his country.

Third, " And his anger tare for ever ; " this alludes to their ungenerous behaviour at the destruction of the first temple : when they endeavoured also to *tear* some of the spoil. For I am of opinion that לעד does not signify *for ever*, according to the english translation ; but *to the prey* : as in (Gen. Chap. xlix. 27.) בבקר יאכל עד In the morning he shall devour *the prey*. See also Zephaniah, (Chap. iii. 8.) קומי לעד When I rise up *to the prey*. So that the real sense of the expression is, that in the wrath, fury, and animosity which they bore to Israel, they came to *tear of the prey* : to sieze whatever they could lay hold on, in the general wreck of the nation.

And concerning the destruction of the second temple, and the carrying the nation in-

* Heb. Destroyed, or corrupted his compassions.

to this long and woful captivity, by the Romans, the descendants of Edom, he said, "And he kept his wrath perpetually:" For on account of the length of this miserable captivity, the prophet made use of the term, *perpetually*. And, concerning his punishment he said, "But I will send a fire upon Teman, which shall devour the palaces of Bottrah." For this includes all the countries of Edom, whether Teman a city of Idumea, near the land of Israel, or Bottrah, another well known city of Edom, i. e. Rome, as I have already shewn. Hence, it is manifest, that this prophecy hath never yet been accomplished, but remains to be accomplished in the latter days.

We also find that Amos delivered another prophecy concerning Edom, (Chap. ix. 11—12.) "In that day I will raise up the fallen tabernacle of David, &c.—That they may possess the remnant of Edom," &c. And which I have already shewn* hath never been accomplished, but will certainly be accomplished in the latter days, by the hands of the true Messiah.

* See page 174, &c.

As to the prophecy of Malachi, (Chap. i. 2—4.) I shall only observe, that the prophet clearly shews the distinction between the two brethren Jacob and Esau; the former of whom God loved; while he hated the latter; so that although they should build, yet would he throw them down; and they shall remain perpetual monuments of his vengeance, on account of their extraordinary wickedness; and that he would therefore have indignation against them *for ever*: and which undoubtedly denotes, the punishment which God will inflict on them in the latter days, at the future restoration of the nation; when he will make their habitations an inheritance for the serpents of the desert; nearly as Isaiah said of the palaces of Babel, i. e. Rome. “And in her palaces shall spring up thorns, — And she shall become an habitation for dragons,” &c. See Vol. I. p. 214. &c.

As to what David prophesied concerning Edom, in the different Psalms he composed; I shall, to avoid repetition, take notice of them, when I come to the explanation of those Psalms: and shall now proceed
to

to the explanation of the prophecy under consideration.

“The vision of Obadiah. Thus saith the LORD God concerning Edom. We have heard a report from the LORD, and an ambassador is sent among the nations; (saying), Rise ye; and let us rise up against her to war, Behold, I have made thee small among the nations: thou (art) greatly despised.” On a superficial view of the first part of this prophecy, it might appear, as if the prophet had prophesied concerning the land of Edom, or Idumea, near the land of Israel, especially from the expression, “I have made thee small among the nations: thou (art) greatly despised.” But this will be found, not to be the real sense of the prophecy. However, before we proceed to the explanation of the prophecy, it is necessary to take notice, of the manner in which some of the Hebrew Commentators have explained the first verse: and which is this, That both Obadiah, and Jeremiah saw the subject matter of the destruction of Edom in their different visions; and that therefore, the prophet said, *we* have heard from the LORD; that is, other prophets

phets besides him, have also heard and seen this vision : for the verse is to be understood, as if transposed thus. "The vision of Obadiah. We have heard a report from the LORD," and that is, "Thus saith the LORD God concerning Edom. And an ambassador is sent among the nations:" And which figure, is made use of, to shew the spreading of the report, that all nations should come up to war against the land of Edom. But this, as Abarbanal observes, is not conformable to the language, nor the subject. And first, as to the language of the prophet, "And an ambassador," &c. Now, if this had been the beginning of the prophecy, (as it must be according to their explanation) he would not have said וְאֶלֶף with *vau* conjunctive ; as there was no preceding sentence to join it to. Secondly, as to the subject, how can it be supposed that the different kings of the earth, shall arise without any apparent cause, to make war against so insignificant a country as Edom ? And therefore, Abarbanal observes, that the subject matter of this, is, what he hath so often mentioned, (and which hath been also noticed in the course of this work)

work) viz. That the Christian nations will once again attempt the conquest of Jerusalem, as they have already done several times: and as the holy land is at present under the dominion of the Porte, as is also Egypt; they will therefore first attack and sieze on the latter. This, will at length rouse all the Mahometans, both of the east and the north; and who will then say to each other, "Come in the name of our God, and let us take vengeance on them, for what they have done in Egypt, and preserve the holy land, so that it fall not into their hands:" and, this is *the report*, which they will hear from the LORD; for all things proceed from his hand*. And to this purpose, is it, that the prophet says, and an ambassador is sent among the nations. And thus said Jeremiah, when prophesying of the destruction of Edom, in the latter days, in consequence of that dreadful war she is to be involved in; "And an ambassador is sent among the nations, (saying) assemble yourselves, and come against

* And thus says Solomon, "The king's heart (is) in the hand of the LORD, (as) the rivers of water: he turneth it whithersoever he will." Prov. xxi. 1.

her, and arise to *battle." And Ezekiel, when foretelling the future destruction † of Egypt, says‡, "In that day messengers shall go forth from me in ships, to make Ethiopia afraid that dwelt securely; and great pain shall come upon them, as in the day of Egypt; for lo, it cometh." Hence also the expression of Obadiah, "Thus saith the LORD God concerning Edom." He hath pronounced, and decreed this on Edom; that is, that the nations shall say one to the other, "We have heard a report from the LORD:" that is, their doctors, preachers, &c. will tell them, that they will serve God, by going up to war against them: and therefore, they will send ambassadors one to the other, saying Rise ye: and let us rise up to war against her.

After this introduction, the prophet in ver. 2. addresses himself to Edom: "Behold, I have made thee small among the nations: thou (art) greatly despised." Behold, in old time, thy ruling power was very limit-

* Jerem. xlix. 14.

† Vide Jarchi and Abarbanal, in Loc. ‡ Ezek. xxx. 9.

ted; for I made thee small among the nations, &c. And which the prophet spoke of Mount Seir; for thus originally was Edom or Idumea adjoining to the land of Israel. But, when thou didst possess Italy, and fixed the seat of thine empire at Rome, then, (ver. 3.) "The pride of thine heart hath deceived thee." Then didst thou form the scheme of universal dominion.

The prophet then, to pursue the simile, says, "He that dwelleth in the clefts of the rock, (in) his high habitation, hath said in his heart, Who shall bring me down to the ground;" For thy ruling power was so great, as to boast that, no one could bring thee down to the ground. And therefore, God tells her, ver. 4. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars; thence will I bring thee down, saith the LORD." And thus also says Jeremiah*; "Thy terribleness hath deceived thee," &c. And which is to the same purpose.

The prophet then proceeds to shew their

* Jerem. xlix. 15,

former state and condition; ver. 5—9. “If thieves had come unto thee, if the robbers of the night; how art thou cut * off! Would they not have stolen till they had enough? If grape gatherers had come unto thee, would they not have left gleanings of grapes? How is Esau searched out! (How are) his hidden things enquired after? All the men of thy confederacy have brought thee to the border: the men who † were at peace with thee, have deceived thee, (and) have prevailed against thee: (they who ate) thy bread, have laid a wound ‡ under thee: (there is) none understanding in thee §.

This part of the prophecy, several of the Hebrew commentators explain as referring to the future destruction of Edom; and that the *preter* tense is here made use of, instead of the *future*, as is frequent in prophetic language. But Abarbanal understands it as really past; and therefore, I am of opinion,

• And some understand it, as denoting a silent deep sleep. Vide Jona. & Jarchi in Loc,

† Heb. The men of thy peace.

‡ Or, a snare.

§ Heb. In him; as is common in prophetick language.
that

that it properly is to be considered, as alluding to a part of the Roman history. For as I have observed above, that when the Edomites became possessed of Italy, and fixed the seat of their empire at Rome, they became proud and arrogant; the prophet therefore informs us now, that notwithstanding all their pride and grandeur, yet, were they sorely afflicted by the surrounding nations, at different times; and even their capitol taken, sacked, and burnt, by the Goths, Gauls, and Vandals; as is well known from history: but then, they were not entirely desolated, or subdued; but generally recovered those severe losses; and still retained their power and glory: and therefore, the prophet said, "If thieves have come unto thee, if robbers by night:" that is, although thine enemies have at times come upon thee suddenly, as thieves, or robbers by night; yet, did they not totally destroy thee; as he farther observes, Would they not have stolen till they had enough? If grape gatherers had come unto thee, would they not have left gleanings of grapes? And thus they really did; as they did not wholly consume Edom.

Edom. For notwithstanding all the devastation that was at different times brought upon her; yet did she still maintain her power and dominion.

The prophet also observes by way of surprise and astonishment, "How is Esau searched out! (How are) his hidden things enquired after!" That is, how came thy secrets thus to be divulged to thine enemies? But the answer to this, is, "The men of thy confederacy have brought thee to the border: the men who were at peace with thee, have deceived thee, (and) have prevailed against thee: (they who ate) thy bread, have laid a wound under thee:" &c. That this is an exact description of the Roman commonwealth in former times, need not be insisted on; as it must be manifest to every one, the least conversant in its history. For, Was she not often brought to the *border* by the men of her confederacy? Was she not often brought to the *brink* of destruction by her own citizens? Of this, we have many instances recorded in history; but a most remarkable one in the life of *Coriolanus*, who in resentment for the treatment he had received

ceived from the Republic, waged a most furious and dreadful war against her; for being supported by the *Volsi*, he laid siege to Rome, and reduced it to the greatest distress: and upon the return of the priests, who were charged with the third deputation, to conjure *Cariclanus*, by the respect he owed to the gods, to grant peace to his country; but which he refused; the Romans* looked upon the republic as lost; the men ran in disorder to the walls, and the women in despair to the temples, especially to that of Jupiter in the Capitol, where, with tears in their eyes, they implored of the tutelar gods of Rome the preservation of their country, then on the brink of ruin: and which it most certainly would have been, had it not been for the attempt of his mother, and the Roman matrons. Thus it is manifest, that those who ate her bread, &c. prevailed against her. These tragical scenes, she often experienced afterwards, in consequence of the different conspiracies, civil wars, &c. fomented within her, by her own children,

* Anci. Univ. hist. Vol. X. p. 66, &c.

Such were, the civil wars of *Marius* and *Sylla*, &c. &c. and which filled Rome with blood and slaughter.

Hence it is plain, that the prophet by this figurative language, shewed what hath happened to Rome aforetime; in order to humble her pride, by shewing the degraded condition she had so often been reduced to; and also to shew that, in the future war in the latter days, the case will be widely different: for notwithstanding all the calamities brought on her formerly, yet, was she not wholly destroyed; but generally recovered herself; and often shone forth with greater power and glory. But in the latter days, it will not be so: as the prophet says, ver. 8—9. “Shall I not in that day, saith the LORD, even destroy the wise men from Edom, and understanding from the mount of Esau? Thy mighty men, O Teman, shall also be dismayed; to the end that every one may be cut off from the mount of Esau by slaughter.” That there shall not remain a man of all those that go up to this war, but what shall be slain: for this war will not be like the former wars in which Edom was

engaged: for although, great numbers of them were slain in those wars, yet, were there some gleanings of grapes left; but in this war, there will be none left; for every one will be cut off from the mount of Esau, by means of the prodigious great slaughter, that will then be among them.

The prophet then informs us, why they should thus be punished in such an extraordinary manner: ver. 10. "For (thy) violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever." For the violence that they committed in the destruction of Jerusalem; and carrying the children of Judah captive; and also unmercifully oppressing them during this long and dreadful captivity: therefore shame shall cover them, and they shall be cut off for ever: so that no gleanings shall be left of them; neither shall they ever be restored to power again, as it was aforesaid.

The prophet then proceeds in a more amplified manner, to particularize the different injuries which Edom did to Jacob, both at the time of the destruction of the first temple, and that of the second; as also their

cruel oppression and persecution of the nation during this long and woful captivity, called by the Rabbins, the captivity of Edom: and therefore, the prophet said, For (thy) violence against thy brother Jacob, *shame shall cover thee*, and thou shalt be cut off for ever. In this verse, the prophet alluded to the destruction of both the first and second temples; and, because, the destruction of the first temple was effected by the Babylonians, and the Edomites were not the destroyers thereof, but rejoiced at the downfall of the nation; and spoke haughtily against them; therefore, for this, said the prophet, *shame shall cover thee*. But, as the second temple was destroyed by the children of Edom (i. e. the Romans) themselves, he said, *and thou shalt be cut off for ever*. Shalt be totally destroyed. And therefore, the prophet in ver. 11—14. specifies the particulars. And first, concerning the destruction of the first temple, he said, "In the day that thou stoodest on the other side, in the day that strangers carried away captive his forces, and foreigners entered his gates," Meaning the Babylonians, who took, and destroyed

ed Jerusalem; as he farther says, "And (when) they cast lots on Jerusalem;" and therefore, "Thou also (wast) as one of them." For, although thou wast not the destroyer of Jerusalem; yet, as thou wast there at the time of the destruction, and didst rejoice thereat, thou art to be considered in the same light as one of them.

The prophet then proceeds to particularize his evil propensions; ver. 12. "But thou shouldest not have looked (with delight) on the day of thy brother, on the day when he became a stranger." It was not proper, nor decorous for thee so to do. And what was still more reprehensible, thou didst rejoice over their calamity; as he says, "Neither shouldest thou have rejoiced over the children of Judah, in the day that they were destroyed;" And what was still more blameable, thou didst express thyself proudly towards them: as in the latter part of the verse, "Nor have magnified thy words, in the day of distress." But all this, thou didst do at the time of the destruction of the first temple, by the Babylonians: and for which, the prophet said, "shame shall cover thee,"

Agree-

Agreeable to what Solomon said*, "Go not forth hastily to (a) strife, lest (thou know not) what to do in the end thereof, when thy neighbour putteth thee to shame." The proper meaning of which is, that when men are striving together, go not forth hastily, to view the said strife, lest peradventure, one of the contending parties, should be thy friend: and when he perceives, that thou hast seen him engaged in strife, and didst not assist him, he will afterwards put thee to shame, for the lukewarmness of thy friendship, in that thou didst stand on the other side, in the hour of his contention; and in this manner, the prophet said here, *shame shall cover thee.* In ver. 13, the prophet speaks of what they did at the destruction of the second temple: "Thou shouldest not have entered into the gate of my people, in the day of their calamity:" Was it fit and proper, that ye, who are the descendants of Esau the brother of Jacob, should behave as did Nbbuchadnezar and the Babylonians, that is, to

* Prov. xxv. 8.

enter the gates of Jerusalem, to destroy it? Certainly not. And therefore the prophet said, "thou shouldest not have entered into the gate of my people," in like manner as he said above, (ver. 11.) "And (when) strangers entered his gates;" When they besieged and took Jerusalem, and thus entered its gates to destroy it. And this, thou didst on the day of his *calamity*: on the day that God had decreed for the punishment of their iniquities. And thus said Ezekiel*, "Because Edom hath dealt in taking vengeance on the house of Judah," &c. And Joel speaking of the destruction of Edom, says†, "For (their) violence against the sons of Judah, because they shed innocent blood in their land." All which allude to the destruction of the second temple.

And now, I would wish to call the attention of the reader to what the prophet said in the remaining part of the verse, "Thou also shouldest not have looked (with delight) on his affliction, in the day of his calamity:

* Ezek. xxv. 12. See also page 193, &c.

† Joel. iii. 19. See also page 133, &c.

nor have laid (hands) on his substance, in the day of his calamity." Here, the prophet informs us of a *verity*, that I have often mentioned, and which is, That the children of Edom, first inhabited Mount Scir; but that afterwards when they got possession of Italy, many of those that were in mount Scir, emigrated to Rome; however, there were yet great numbers of them left in Idumea; and who were subdued by Hyrcanus during the time of the second temple; and when Titus came up against Jerusalem, the Idumeans to the amount of twenty thousand came* to their assistance†; but this was mere outside; for when they saw the downfall of Jerusalem; and that the children of Judah were to be carried into captivity; they, then also laid their hands on the spoil. All this, the prophet hath here shewn; for in regard of the Edomites, i. e. the Romans who warred against Jerusalem, he said, "Thou shouldest not have entered into the gate of my people, in the day of their calamity."

* Some say, they were invited by the Zealots.

† Jos. Bell. Jud. lib. IV. Cap. 7.

And

And in regard of the Edomites who came from Idumea, he said, "Thou also shouldest not have looked (with delight) on his affliction," &c. That is, as it was not proper that the children of Edom, inhabitants of Italy, should enter the gates of my people, to destroy it; so was it not fitting for ye Idumeans, inhabitants of Idumea, to look (with delight) on his affliction, and to lay your hands on his substance, and to sieze the spoil: for the prophet by his prophetic powers, entered into the real view of those who outwardly appeared as friends, but inwardly were bent on mischief, as it proved at last.—Thus, the prophet shewed the behaviour of all the Edomites, at the time of the destruction of the second temple.

The prophet then proceeds to speak of their cruelty to the nation when in captivity; ver. 14. "Neither shouldest thou have stood in the cross-way, to cut off those of his that escaped: nor have delivered up those of his that remained, in the day of distress." Thus have they destroyed, and delivered up the remnant of the nation to death, during this long and woful captivity. And

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for all which, the prophet announces the vengeance that is to be taken on them: ver. 15—16. "For the day of the LORD (is) near upon all the nations. As thou hast done, it shall be done unto thee: thy dealing shall return upon thine own head." The prophet here shews that, when the day of the LORD shall arrive, he will take vengeance on *all* the nations; that is, as well on those who destroyed the first temple, as those who destroyed the second, and persecuted the nation while in captivity: but Edom shall be punished in an exemplary manner, for the blood of the nation, which they shed: and therefore their dealing shall return upon their own head: as the prophet farther observes in ver. 16. "For as ye have drunken upon mine holy mountain;" Here the prophet addresses his own people, the children of Jacob, of whom he had spoken above; and to whom he delivered this prophecy; and tells them, as ye have drunk deep of the cup of calamity; "So shall all the nations round about drink continually." All the nations; whether it be those that destroyed the first temple, or they who destroyed the second, or those that

that persecuted them in captivity ; shall all drink of the bitter cup : yea, they shall drink incessantly, till they be utterly consumed ; as in the latter member of the verse, “Yea, They shall drink and shall swallow down ; and they shall be as though they had not been.” And, although the slaughter will be so great among the nations in this war, yet, shall all those of the Jewish nation, who shall then be in the holy land, be saved : ver. 17. “ But upon mount Sion shall be deliverance * : and there shall be holiness : and the house of Jacob shall possess there possessions.” The whole nation, both the kingdom of Judah, and the kingdom of Israel, are then all to return ; for they are all included in the term, *the house of Jacob*, as they all descended from his loins ; and all of them, shall then possess the lands and property of Edom.

The prophet then proceeds to speak particularly of the return of the ten tribes ; and that they will be peculiarly instrumental in the destruction of the house of Esau :

* Heb. An escaping.

agreeable to the tradition of our Rabbins, as already mentioned*; viz. that the descendants of Esau will not fall, but by the hands of the descendants of Rachel: and therefore, the prophet made particular mention of the house of Joseph, ver. 18. "And the house of Jacob shall be a fire, and the house of Joseph a flame; and the house of Esau for stubble; and they shall kindle them and devour them; and there shall not be (any) remaining of the house of Esau: for the LORD hath spoken it."

In ver. 19. the prophet informs us, that after the total destruction of the house of Esau, the house of Joseph shall possess the mount of Esau, over and above their original inheritance. "And they (of the) south shall possess the mountain of Esau; and (they of) the plain the Philistines: and they shall possess the field of Ephraim, and the field of Samaria: And Benjamin shall possess Gilead." That is, that Benjamin whose border was Jordan, should inherit from thence forward, all the plain in the

* See page 194.

land of Gilead, which is on the other side Jordan: so that his border will be enlarged by the whole plain of Gilead, adjoining to his ancient inheritance: for Manasseh, whose original inheritance, was the land of Gilead, will then extend his border from thence quite into the land of Moab, and the children of Ammon.

In ver. 20. the prophet speaks in continuation of the possessions of the nation, at the time of the future redemption. "And the captivity of this host of the children of Israel, (shall possess) that of the Canaanites, (even) unto Zeraphath. And the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south." This is according to the common translation of the Bible; the translators of which, have followed the Chaldee paraphrast Jonathan: for he understands *החל* to denote the same as *החיל* which signifies *an host* *: but this is

* The Archbishop of Armagh's Note on this, is somewhat curious: it is as follows. "20, — this host] Three MSS. read *החיל*. But Houbigant ingeniously conjectures that we should read *וגלות הלזה*, *And this captivity*" Whence it is manifest that, this *ingenuity* consists in *cutting down* the text, from *וגלת החל-הזה*, to *וגלות הלזה*, Excellent Criticism!

contrary to the proper grammatic form of the language, as it is written without yod: Abarbanal is therefore of opinion, that החל is from the same root as the following*, החל The plague *was begun*. החל רש Begin to possess. החל היום הזה This day *I will begin*. Besides a number of others of the same derivation; but which are all written without yod: so that the real sense of the passage, according to Abarbanal is, That as the prophet had said in the preceding verse, And (they of) the south shall possess the mountain of Esau; he now more particularly specifies who, or whom, it is, that shall be the inhabitants of the south, and shall in the latter days possess the mount of Esau; and they are those, who at the time of the first captivity, were carried to the land of Edom: for as they were carried there, and suffered such dreadful afflictions; they therefore shall possess the principal part of their country; and this is what he meant by החל החל הזה *And (the) beginning of this captivity*, of the children of Israel; (of which,

* See *Lingua Sacra Radix* החל.

the captivity of the second temple was a continuation) and into which they went, as did the Canaanites when driven out of their own land; even thus went the children of Israel in this latter captivity into Greece, and Italy, unto צרפת *Tsarphath*, i. e. France. And also the captivity of Jerusalem, which was in ספרד *Sepharad*, i. e. Spain, from the time of the first captivity: those and these, shall all inherit the mountains of the south: for, as their captivity was under Esau, the Almighty hath decreed that they shall have the entire possession of all the countries belonging to Esau. So that the prophet here spoke of both the captivities; the first and the last: and concerning all those that were thus carried captive, whether in the first, or second captivity, he prophesied of their redemption and salvation.

And Abarbanal observes, that it is well known that there were Jews in Spain from the time of the destruction of the first temple; and who were brought thither by a certain king of Spain named *Pyrrus*, the son in law of *Hispanus*, who gave the name to Spain; for they both attended Nebuchadnezzar

zar to the siege of Jerusalem ; as he says, he found in ancient Spanish authors. See his comment on the last chapter of the 2d. Book of Kings. But according to the authors of the ancient universal history, I should rather suppose, that they were brought there by Nebuchadnezzar himself : for they, in speaking of the different nations that governed Spain, observe *, “ Lastly, Nebuchadnezzar, after the destruction of Jerusalem, and conquest of Judea, is affirmed, “ by Josephus and Strabo, to have reigned “ nine years in Spain†, at the end of which “ period it is said, he abandoned it to the “ Carthaginians: though it is probable, as the “ Spanish writers affirm, that a great part “ of the numerous host, which he had “ brought with him, settled there, and “ built cities and castles, which they called “ by their own, or some Chaldee names ; by “ which they may still be traced to their “ origin‡.” According to this account, it

* Anc. Uni. hist. Vol. XVI. p. 378. &c.

† Vide Liv. Decad. iv. Garibai. Lib. V. Cap. 4. Vaf. Sub. ann. U. C. 13. & 204.

‡ Valer. Max. lib. VIII. cap. 14.

is highly probable, that among the numerous host, that Nebuchadnezzar brought with him, there were many Jews; especially, as it was so recently after the conquest of Judea. But that which appears to me to be highly favourable to this hypothesis, is, that they who thus remained in Spain gave *Chaldee* names to some of the cities, &c. Now, it is well known, that *Toledo*, formerly the residence of such a number of Jews, was always called, טוליסולה by all the Jewish writers*, and which it is clear, is derived from טלטול in the Chaldee, which denotes *casting out*: and it was so called by them, on account of טרטולם *Their being cast out* from their own country: for the name of the place before, was, (as Abarbanal observes) *Perasula*, or *Perizula*. And thus were other places called by them, though in process of time, they were changed and lost. — And, although there are not at present any Jews in Spain, (at least any known as such) yet, as God (is) not a man, that he should lie, we must presume to understand the words

* See Gans in Tsemach David, &c. fol. xli. 1, & 2. &c.

of the prophet, as denoting, that those of the captivity, who *had* dwelt in Spain, and were banished thence ; should, either themselves, or their descendants, inherit the cities of the south, &c. And it may also be understood, as referring to those of the nation, who through the numberless massacres, persecutions, and banishments, which they suffered in Spain, &c. had not sufficient fortitude to support them ; and therefore seemed to apostatize, and embrace Christianity ; as already mentioned * : and who consequently remained in Spain and France. Yet, these, shall all return, and seek the LORD their God, and David their king : so that they shall also have the benefit of the accomplishment of this prophecy.

In ver. 21. the prophet speaks of the ultimate vengeance that is to be taken of Edom ; and the consequence thereof. “ And deliverers shall go up to mount Zion, to judge the mount of Esau : and the kingdom shall be the LORD’s.” Those deliverers, are the nations, who are to come up to the holy

* See Vol. I. p. 18. &c. & p. 36. &c.

land, to war against Edom : and thus assist the house of Joseph. And, because they will be instrumental in the delivery of the land from the power of the children of Edom, and inflict exemplary vengeance on them, they, therefore are called *deliverers*; although they will also be consumed in this war: however, in regard of Edom, whom they will drive out of the country, and utterly destroy; the prophet said, and deliverers shall go up to mount Zion, &c. And in like manner, the prophet called * *Assyria, the rod of his anger*; and Nebuchadnezzar, *his servant* †: and *Cyrus his anointed* ‡: not in regard of themselves, or their own intrinsic worth; but in regard to the acts they performed, by the decree of the most High, in taking vengeance on those whom he had doomed to punishment. And in this sense, the prophet calls those deliverers. And when the posterity of Esau, shall be entirely cut off; then, the kingdom shall be the Lord's; for then, idolatry will wholly

* Isai. x. 5.

† Jerem. xxv. 9. & xxvii. 6.

‡ Isai xlv. 1.

cease in the earth, and all men will acknowledge the Unity of God, and his kingdom: agreeable to what the prophet Zechariah said, (14. 9.) "And the LORD shall be king over all the earth: in that day the LORD alone shall be acknowledged, and his name (shall also be) one."

From the explanation here given of this important prophecy, the six following fundamental principles are deducible. First, The vengeance which God will take on *all* the nations for the evil they have done to Israel: as mentioned ver. 15—16. "For the day of the LORD (is) near upon all the nations.—All the nations round about shall drink: they shall drink and shall swallow down; and they shall be as though they had not been." And which agrees with the *first principle* contained in the prophecies of Isaiah.

Second, the particular vengeance, which God will take on Edom in the latter days, according to the decreed consummation: as mentioned ver. 9.—18. "That every one may be cut off from the mount of Esau.—And there shall not be (any) remaining of the
the

the house of Esau : for the LORD had spoken it." And which agrees with the *second principle* of the prophecies of Isaiah.

Third, the redemption and salvation of the nation ; as mentioned in ver. 17. &c. &c. " And the house of Jacob shall possess their possessions." &c. &c. And which agrees with the *third principle* of the prophecies of Isaiah.

Fourth, the return of the ten tribes ; as mentioned, ver. 18—19. " And the house of Jacob shall be a fire, and the house of Joseph a flame ; — And they shall possess the field of Ephraim, and the field of Samaria : " And which agrees with the *fourth principle* of the prophecies of Isaiah.

Fifth, that the *Shechinah*, or divine presence will be restored to Israel ; as mentioned ver. 17. " But upon mount Zion shall be deliverance, and there shall be holiness : " And which agrees with the *eighth principle* of the prophecies of Isaiah.

Sixth, that all the world will then acknowledge the Unity of God, and his kingdom : as mentioned, ver. 21. And the kingdom shall be the LORD's." And which
agrees

agrees with the *twelfth* principle of the prophecies of Isaiah.

Now, it is impossible to explain those promises as being accomplished at the return of the Jews from Babylon; for then, the ten tribes did not return: and it is they who are to be instrumental in the destruction of the house of Esau; as mentioned ver. 18. "And the house of Joseph a flame;" &c. And it is well known to every person, the least conversant in Scripture, that the *house of Joseph*, denotes the ten tribes, called the kingdom of Israel; so that it cannot be said, that at their return from Babylon, the house of Joseph was a flame, and the house of Esau stubble; and which was to be burnt and consumed by the house of Joseph: for the subjection of the Idumeans, was effected by Hyrcanus of the race of the Asmoneans, of the house of Aaron the Priest; and not of the house of Joseph: as the house of Joseph did not return, when those of Judah and Benjamin, and the Priests and Levites returned from Babylon. Besides, the house of Esau, was not then totally consumed, so that there was *not any remaining* of the house
of

of Esau : neither was *every one* cut off from the mount of Esau by slaughter. We may also ask, at what time did those of the captivity who were in *France* and *Spain* inherit the cities of the south ; and when did deliverers go up to *judge* the mount of Esau ? And it is also clear, that God did not then take vengeance on the other nations, as here described by the prophet. From all which, it is manifest to demonstration, that this prophecy was not fulfilled at their return from Babylon, nor during the reign of the Asmonean princes. And it is equally clear, from the acts recorded of Jesus in the New Testament, that none of those principles were accomplished in his person ; or during his ministry. And it would only be a waste of time, to prove that, they cannot by any means be applied to the spiritualizing scheme of the Christians : whence it is demonstrable, that this prophecy remains to be accomplished at the future redemption of the *whole nation*, by the hands of the true Messiah. Amen.

DISSERTATION X.

The prophecies of Micah.

THE tenth who prophesied concerning the future redemption, and salvation of the nation, and the punishment of their enemies, was Micah the Morasthite; and from whom, I shall select two prophecies, which speak in a clear, and unequivocal manner of their future restoration, and the peace and happiness, both spiritual and temporal which they are then to enjoy; together with the restoration of the kingdom to the house of David.

The first prophecy commences Chap. iv. ver. 1. and is continued to the last verse of Chap. vi.

Before we proceed to the explanation of this prophecy, it is necessary to premise, that the subject matter of the four first verses of this prophecy, is the same, as that delivered by Isaiah, in the second, third, and fourth verses

verses of the second chapter of his book ; with scarcely any material variation ; save, that Micah hath embellished it, (ver. 4.) by the addition of a sentence, " And they shall sit every man under his vine," &c. And which, as I shall shew in the explanation, fully evinces that, this prophecy, (as well as that of Isaiah) foretells the future restoration of the nation, and the *universal* peace, and happiness, that they, and *all* mankind, are then to enjoy.

For as the prophet makes use of the expression, *in the latter days**, it is clear, that he thereby meant the days of the Messiah ; and thus say *Kimchi* and *Abarbanal*, "Where the latter times are mentioned in Scripture, the days of the Messiah are always meant." See also *Nachmonides* on Genesis xlix. 1. And Bishop Lowth, in his notes on the second chapter of Isaiah, after having cited Kim-

* The explanation here given of this first part of the prophecy, is nearly the same as that on the *first prophecy* of Isaiah, (See Vol. Ist. p. 68. &c.) but which, in order to preserve the connection of the whole of this prophecy of Micah, I have now repeated ; and which I hope, will plead my excuse with the reader ; more especially, if he duly considers the importance of the subject.

chi's opinion on the said words, viz. that the latter days, denote the days of the Messiah, adds, "And, in regard to this place, nothing can be more clear and certain." And Dr. Newcombe, Archbishop of Armagh, in his notes on this chapter of Micah, observes, "These four verses contain a prophecy which was to be fulfilled by the coming of the Messiah." So far he is right; but when he adds, that "Then the Gentiles were to be admitted into a covenant with God, and the apostles were to preach the Gospel, beginning at Jerusalem: Luke xxiv. 47. Acts ii. 14. &c. When Christ was to be the spiritual judge, and king of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency to promote peace." It is plain that, he errs, and has totally mistaken the true sense of the prophecy, and so hath Bishop Lowth; and all the Christian writers who have espoused that opinion: for it is well known throughout the world, that no such *universal peace*, as is here foretold by the prophets, (Isaiah and Micah) hath ever taken place

place yet, although eighteen hundred years have elapsed since the said religion hath been founded: neither hath the mountain of the temple of the LORD been established on the top of the mountains, &c. as will be shewn presently. For in the first three verses of the prophecy, the prophet hath assured us of five things, or events, that are to take place, and be accomplished in the latter days, i. e. at the coming of the true Messiah.

First, That the temple shall be rebuilt, and continue, so as not to be destroyed any more; as he says, verse 1. "And it shall come to pass in the latter days *, that the mountain of the house of the LORD shall be established on the top of the mountains." By the word *established*, it is plain, that he meant, it should be *fixed unalterably*. Of course, it was not to be destroyed any more.

Second, "And it shall be exalted above the hills:" But this exaltation, will not be merely an exaltation of place; neither will

* Heb. In the end of days.

it consist in the greatness of the building ; but in its holiness and sanctity ; as mentioned : “ And the people * shall flow unto it.” For this is not to be effected by *individuals only*, but by *whole nations*, as the prophet says, ver. 2. “ And many nations shall go, and shall say, Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob.”

Third, That all nations will then acknowledge the true Unity of God, and freely confess, that the LORD alone is God ; and that their fathers inherited † lies, and vanity, and things wherein there is no profit.” They therefore, will all be desirous of being instructed in the true Law of God, as the prophet says, “ And he will teach us of his ways ; and we will walk in his paths.” That is, we all will serve him with one accord ; agreeable to what the prophet Zephaniah (iii. 9.) says, For then will I turn the (hearts of the) people ‡ (to) a pure language §, that they may all call upon the

* Heb. Peoples.

† Jerem. xvi. 19.

‡ Heb. Peoples.

§ Heb. Lip.

name of the LORD, to serve him, with one consent*." And thus also says the prophet Zechariah, (xiv. 9.) "And the LORD shall be king over all the earth: in that day the LORD alone shall be *acknowledged*, and his name shall also be one." And therefore, they will all come up to the mountain of the LORD, in order to be taught, as mentioned presently after: "For from Zion shall go forth the Law, and the word of the LORD from Jerusalem."

Fourth, and fifth, "That the Messiah, who is to teach the nations the word of the LORD, which is to go forth from Zion, will judge, and plead with the nations, concerning their different sentiments in religion: for as great part of the wars and animosities have been occasioned, and are yet owing to the difference of religious opinions, the prophet informs us, that in those days, all those disputes will be *finally terminated*; because, the nations will all unanimously embrace the word of God, which will be the cause of *universal* peace in the world; and that, in

* Heb. Shoulder.

such a complete and perfect manner, as to induce them to destroy the very weapons of war; as mentioned verse 3d. “And he shall judge between many people*, and he shall rebuke mighty nations † afar off: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift sword against nation, neither shall they learn war any more.”

Thus far, the two sacred penmen perfectly agree concerning the events, that are to be accomplished by the appearance of the Messiah. But Micah, hath farther shewn, that one great and particular blessing will be the consequence of this universal peace, and total destruction of the implements of war; namely, that every one will be contented with his own, and will not covet that which belongeth to his neighbour; so that every one will dwell in peace and safety: as in ver. 4. “But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid. For the mouth of the LORD of hosts hath spoken (it.)”

* Heb. Peoples.

† Heb. To afar.

Now,

Now, it is evident from all history, both sacred and profane, that none of the five events pointed out in this prophecy, have as yet, ever been fulfilled: for the temple built at their return from the Babylonish captivity, was so far from being established, that it was in a few centuries after, totally destroyed by the Romans. And it is also evident, that all nations, have not hitherto acknowledged the true Unity of God: neither did Jesus, at his coming, judge, and plead with the nations, concerning their different and jarring faiths, so as to terminate their disputes, and entirely annihilate all contention about them; and thus introduce universal peace into the world. On the contrary, it is manifest, that, since the foundation of Christianity, the sword hath scarce been sheathed; and its history evinces, that in *practice*, it has proved diametrically opposite to the universal peace here foretold by the prophet, as we meet with little else but intolerance, persecutions, bloodshed, massacres, &c. as hath been shewn at large, in the second prophecy of Isaiah, Vol. I. p. 97, &c.

But above all, let us now take a view of the present state of Europe, and we shall find that, War, with all its concomitant horrors, rages at this instant *, in the most dreadful manner, between almost all the powerful states in Christendom ; and which is carried on, with almost unparalleled violence ; desolating countries, and reducing the wretched inhabitants, to the utmost wretchedness and misery. Into this terrible war, the Mahometans have also been drawn, and which is likely to kindle, and spread the flames of war, still wider : so that instead of the world enjoying any such universal peace, as is here shewn by the prophet, under the beautiful, poetical, and classical image, of all mankind “beating their swords into ploughshares, and their spears into pruning hooks,” We are involved in calamities, the very reverse of this glorious and happy state ; and may justly fear and dread, that we are at length come to the precise period of time, when that dreadful denunciation of the prophet Joel †, concerning the horrible and

* The beginning of the year 1800.

† Joel. iii. 10.

tremendous war, that is to take place among all nations, in the latter days, is to commence: and which, he has shewn by an image, the reverse of that used by the prophets Isaiah, and Micah. “Beat your ploughshares into swords, and your pruning hooks into spears.” This shews that, the most formidable preparations are to be made for this war; and which is actually the case at present: for go where ever you will, in almost all parts of Europe, &c. and you will scarcely hear any thing, but the horrid din of war, and the clang of guns and trumpets, and the solemn sound of drums: of arms and armies rushing to the dreadful combat. Can then any honest impartial person, lay his hand on his heart, and declare that, the known world hath at any time, since the foundation of Christianity, enjoyed such universal peace? Surely Not! What then are we to infer from this, but that the promise of an *universal peace*, delivered by the prophets, hath never been fulfilled at the coming of Jesus, nor during the eighteen centuries, that Christianity hath existed in the world: and that it remains to be

accomplished by the hands of the true Messiah.

In ver. 5, the prophet shews that, all mankind will then serve the LORD only. "For all the people * will walk every one in the name of his god; and we will walk in the name of the LORD our God, for ever and ever." That is, till that time, all the nations will walk every one after the name of his god; as they will not repent of their errors and vices, till they shall be reclaimed by the Messiah; who will shew them the true way. But we, the house of Israel, will constantly walk in the name of the LORD our God, for ever and ever. For although the temple shall be destroyed, and we carried into captivity; yet, will we not change our God, for any other god; but will continually walk in his name: agreeable to what the Psalmist said †, "If we have forgotten the name of our god, or stretched out our hands to a strange god." This explanation, is according to Kimchi & Aben Ezra: but Abarbanal explains it thus. That all the peo-

* Heb. Peoples.

† Psalm. xliv. 21.

ple, who now walk every one in the name of his god, and we also, will then, at that time, *all* walk together in the name of the LORD our God : and which walking in the name of the LORD, will not be temporary ; but will continue for ever and ever : as they will never return to sin any more. Thus, will all mankind be taught the true way, and walk in the paths of the God of Jacob, for ever.

The prophet then shews in figurative language, that at that time, the outcasts of Israel shall all be gathered together : as in ver. 6. “ In that day, saith the LORD, I will gather her that halteth, and her that is driven out will I assemble ; and her whom I have afflicted.” For by *her that halteth*, he alluded to the ten tribes : and by *her that was driven out*, he alluded to the destruction of the first temple : and by *her whom I have afflicted*, to the destruction of the second temple. And, although the captivities were three in number, yet, were the kingdoms of those that were carried captive, but two : namely, the kingdom of Israel, and the kingdom of Judah : as the prophet says, ver. 7.

“ And I will make her that halted a * residue,” And which denotes the ten tribes. “ And her that was removed† afar off, a strong nation :” This denotes the kingdom of Judah ; which will be the most powerful ; because the kingdom will be restored to them. (as will be shewn in the immediately succeeding verse) And over all of them together ; i. e. the children of Israel, and the children of Judah, the LORD alone shall reign for ever ; as in the latter member of the verse. “ And the LORD shall reign over them in mount Zion, from henceforth even for ever.” And which promise assures us, first, that there shall not thenceforward, be any false worship in the holy land ; and secondly, that they shall never be in subjection to any mortal power ; nor go into captivity

* Heb. For a residue.

† The verb הנהלך used here in the participle passive, properly signifies to push further and further off, or to drive from you ; or to that purpose. See Gen. xix. 9. And which is justly and forcibly applied to those of the kingdom of Judah : for they have indeed been pushed and driven from place to place, and from kingdom to kingdom, as hath been shewn at large in the course of this work. See Introduction &c.

more,

more; as the LORD only will reign over them in *mount Zion*.

The prophet then in like figurative language, shews that, although formerly, the nation was divided into two kingdoms; yet, should it not be so at the time of the future restoration; for then the whole nation shall be included in the kingdom of Judah and Jerusalem: ver. 8. "And thou, O tower of the flock, the fortress of the daughter of Zion," The prophet calls Jerusalem, or the daughter of Zion, a *tower*, as being the tower of David*; and, because all the tribes, will then have a share in Jerusalem; as shewn by Ezekiel†; he therefore calls Jerusalem and Zion, the tower of *the flock*: that is, the tower of Israel, who may properly be called *the Lord's flock*. And, to shew that, Jerusalem and Zion, will never more be subdued, or desolated; he calls it, a *fortress*: a *stronghold*, not to be subdued.

In the latter member of the verse, he shews that the kingdom shall return to Judah as

* See Solom. Song. iv. 4.

† See page 28. 29. &c.

aforetime; and that Jerusalem shall be the metropolis of the kingdom. "Unto thee it shall come, for the former dominion shall return, *even the kingdom*, to the daughter of Jerusalem." And now, since thy prospect is so fair, why dost thou lament so bitterly? as in ver. 9. "And now why dost thou cry out * loudly? *Is there* no king in thee? hath thy counsellor perished? for pangs have siezed thee, as a woman in travail." Dost thou think that thy king and counsellor hath absolutely hidden his face from thee, and totally withdrawn his providence from thee, that thou art thus in pain, as a woman in travail? No: thou art not to think so: for although thou hast cause to be in pain, on account of thy captivity; yet, shalt thou be delivered by him from thence: as in ver. 10. Be in pain, and labour to bring forth, O daughter of Zion, as a woman in travail: for now thou shalt go forth from the city, and shalt dwell in the field:" As is the case with the captives who are brought out from the different cities and left in the fields with-

* Heb. Crying out, or shouting.

out the cities till they are all collected together : and this, is what the prophet alludes to, by dwelling in the field. “ And thou shalt go (even) unto Babylon :” To which place they were carried captive.

And concerning their visitation, he said, “ There shalt thou be delivered : there shall the LORD redeem thee from the hand of thine enemies.” This, he spoke in regard to the first captivity : and, in regard of the destruction of the second temple, he said, ver. 11. “ And now many nations are gathered against thee : who say, let her be defiled, and let our eyes see (their desire) on Zion.” This is said of the numerous host which came with the Romans and Titus. And, because, God will judge them for this, in the latter days, and inflict exemplary punishment on them ; the prophet says, ver. 12. “ But they know not the thoughts of the LORD, neither understand they his counsel : for he shall gather them as the sheaves * into the threshing floor.” And then Israel shall thresh them ; as in ver. 13. “ Arise

* Heb. Sheaf.

and

and thresh, O daughter of Zion : for I will make thine horn iron*, and thine hoofs will I make brass : and thou shalt beat in pieces many people†; and I will devote their gain unto the LORD, and their substances unto the LORD of the whole earth." They, will be devoted to the slaughter, and their substance will be sacred to the LORD of the whole earth.

And some understand verse 11, also to refer to the latter days, and explain it thus. And now, that is, at the time when the captives shall be gathered, "many nations are gathered against thee : who say, let her be defiled," &c. Let Zion be defiled by her iniquities, that she may be destroyed as aforetime ; so that we may see the day we hoped to for. "But they know not the thoughts of the LORD," They know not why he stirred up their spirit to come up against Jerusalem : for they imagined, that it was to take the spoil, and desolate her. But in this, they did not understand his

* This is a part of the allegory, which is beautifully taken from the last line of the preceding verse.

† Heb. Peoples.

counsel : for he stirred them up, (as Eze-
 kiel says *, “When I cause thee to come
 up from the north quarters, and bring thee
 upon the mountains of Israel.”) in order to
 gather them as the sheaves into the threshing
 floor : that Israel may thresh them &c. *Kim-*
chi. &c. So that according to either expla-
 nation, it is clear, that in the latter days,
 the nations are to be punished in a most
 exemplary manner, on the mountains of
 Israel.

In Chap. v. ver. 1. the prophet continues
 to speak of the nations in the latter days.
 “Now assemble thyself in troops, O daugh-
 ter of troops†: he hath laid siege against us :
 they have smitten the judge of Israel with a
 rod upon the cheek.” According to *Kimchi*,
 this is addressed to the nation; and she is
 called the daughter of troops, on account
 of the number of troops of the different na-
 tions, that will then come up against those
 of the nation, who shall be in the holy land:
 and the siege mentioned, is that of Gog and
 Magog against Jerusalem. And, because,

* Ezek. xxxix. 2.

† Heb. Of a troop.

“ half of the city will go into captivity* ;” and the judges and great men will be smitten on the cheeks, by way of contempt, &c. He therefore said, “ They have smitten with a rod upon the cheek, the judge of Israel.

But Jarchi understands “ the daughter of troops,” to allude to the Chaldeans, who had laid siege to Jerusalem : and, as if the prophet had said to the Babylonians, what, or who, is it that hath enabled thee thus to triumph over the nation? Even Israel themselves : because, they mocked their prophets and judges ; and smote them on the cheek. And thus said Isaiah†, “ I gave my back to the smiters, and my cheeks,” &c.

But Abarbanal is of opinion, that *חתגדר* which is translated, *gather thyself in troops*, properly signifies, *cut thyself* ; and which is derived from *גדר*, the same root, as denotes *a troop* ‡, &c. And, as he called a certain nation, that had sent troops into the land of Israel, and besieged Jerusalem, *בתגדר* the

* Zech. xiv. 2.

† Isai. l. 6.

‡ See *Lingua Sacra Radix גדר*, where you will find examples of both significations.

daughter

daughter of a troop, he made use of the term, תתגרר; (and which is a most beautiful and elegant mode of speech, peculiar to the Hebrew) and by which, he informs us, that at the time of the downfall of that nation, (i. e. the Romans) she will, on account of the greatness of her calamity, *cut*, and tear herself, from mere rage and despair *. The prophet also observes, that during this long and woful captivity, that very nation, smote the judges of Israel on the cheek; as they treated the heads of the nation with the utmost cruelty, derision, and contempt. Of this, we have innumerable instances in history. The prophet therefore said, Now mayest thou weep and wail, and *cut thyself*; for the time of thy visitation is come; when thou shalt be severely punished for all the evil that thou hast done. And, as the prophet in ver. 1. spoke of the destruction of that nation in the latter days, he now proceeds to speak of the Messiah, who is the

* And thus we find the priests of Baal did, as mentioned. 1 King xviii. 28. "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."

prince that is to reign over Israel: and shews, that he is to be the descendant of David, as in ver. 2. "And thou Bethlehem-Ephrathah, (though) thou be little among the thousands of Judah, (yet) out of thee shall come forth unto me, (he who is) to be the ruler in Israel; and his goings forth (have been) from of old, from ancient times." That is, we are not to suppose that, the place of his birth, is to be Bethlehem; but that his goings forth, i. e. *his descent*, was from thence; and that, from a very *ancient* progenitor: and which shews, that the Messiah is to be the lineal descendant of David, from the ancient stock and stem of Jesse, of Bethlehem Judah*.

And, as the prophet had mentioned (Chap. iv. 13. 14.) that it was God's counsel, that the nations should be gathered as sheaves into the threshing-floor; and that Israel shall thresh them; he now informs us, that they are to remain in captivity till then; for that there is, a certain and determinate period † for their redemption; as

* See Vol. I. p. 74. &c.

† Thus says Moses, See Vol. I. p. 58.

there

there is a certain time for the child bearing woman to bring forth. And at that time, they will be in great trouble*, even as a woman in travail : as in ver. 3. "Therefore will he give them up, until the time (that) she who travaileth hath brought forth †.

And because, the ten tribes will be the first that will make war with the nations, and who will afterwards be joined by the children of Judah and Benjamin, the prophet therefore, in the latter member of the verse, says, "Then the remnant of their ‡ brethren shall return unto the children of Israel." That is, they shall join the ten

* And so says Jeremiah ; " And a time of distress will it be to Jacob ;" &c. See Vol. II. p. 131. And Daniel also observes, that it will be a time of trouble, Chap. xii. 1. " And there shall be a time of trouble, such as never was since there was a nation, (even) to that time ;" &c.

† The Rabbins observe, (See Gemara in Yomo. fol. x. 1.) " That the son of David, (i. e. the Messiah) will not come, till the wicked kingdom hath extended its power over the whole world, for the space of nine months : as is said, (Micah v. 2.) Therefore will he give them up," &c. Hence it may be perceived in what sense, the Talmudists understood this allegory. ‡ Heb. His.

tribes,

tribes. And, when this is effected, then, the ruler abovementioned, whose goings forth, have been from Bethlehem, shall arise, and feed them all in the name, strength, and majesty of his God: as in ver. 4. "And he shall stand, and shall feed (his flock) in the strength of the LORD; in the majesty of the name of the LORD his God;" That is, by means of the vengeance, which God will take on the nations; when he will vindicate the majesty of his holy name, which hath been profaned among those nations. And then, Israel shall abide in peace and safety; because, the name of the Messiah, will be great unto the ends of the earth: as in the latter member of the verse. "And they shall dwell (in peace): for now shall he be great unto the ends of the earth."

And, because, when Israel dwelt in their land aforetime, they were afraid of the Assyrian, who was their enemy; and of whom they were in continual dread of invasion; the prophet therefore informs us, that then it will not be so; for the Messiah will give peace to the whole earth; ver. 3. And this (ruler) shall be (our) peace, when the
Af-

Assyrian shall come into our land, and when he shall tread in our palaces ;” So that the real sense of this is, that, although the Assyrians shall then come into our land, it will be in a peaceable manner ; as the Messiah will then be the cause of universal peace.

The prophet proceeds to shew that, they will then not only be in peace with Israel ; but will likewise be in subjection to them : as in the latter member of the ver. &c. “ Then shall we raise against him seven* rulers, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod with her own drawn † swords : thus shall he deliver (us) from the Assyrian, when he shall come into our land, and when he shall tread in our borders.” The real sense of which is, that because the Assyrians and Babylonians destroyed the land of Israel, and carried the nation into captivity ; they are therefore, also to be desolated, and brought into subjection

* Perhaps a definite number for an indefinite.

† And some think, it denotes *the entrances thereof*. See Jarchi, Aben Ezra, Kimchi, and Abarbanal, in Loc.

to Israel; who will appoint rulers over them, to keep them in obedience: so that whenever they shall have occasion to come into the land of Israel, it will be in a peaceable and submissive manner. Thus will the Messiah effect our deliverance. And hence, we may perceive, that in the latter days, Assyria will live in peace and amity with Israel; but which will not be the case with Edom; for as Edom was the principal enemy of Israel, she is therefore, to be wholly consumed from off the face of the earth; as already shewn in the course of this work*.

The prophet then in beautiful allegorical language, speaks of the future flourishing, and victorious state of the nation; ver. 7. &c. "And the remnant of Jacob shall be in the midst of the many people†, as the dew from the LORD, as the showers upon the grass; which tarrieth not for man, neither waiteth for the sons of men." The sense of this beautiful figure, is, that as the

* See Vol. I. p. 126. &c. And Vol. III. p. 135. &c.

† Heb. Peoples.

dew and showers of rain, are not brought on the earth by the means of man ; even so will it be in the latter days, with the remnant of Jacob, when they shall be in great trouble among the many nations, who then will be at war with them : for they will not require help of Egypt, or of Assyria, as they used to do aforetime * ; as they will not tarry for *man*, neither wait for the *sons of men* : but will put their sole trust in the LORD, and not in man, to deliver them from all their trouble.

In verse 8, the prophet pursues the allegory. “ And the residue of Jacob shall be among the nations, in the midst of many people †, as a (lion) among the cattle of the forest, as a young lion among the flocks of sheep : who, when he passeth through, treadeth down, and teareth ; and none delivereth.” By this figure, the prophet shewed, that, although Israel should be greatly diminished during this long and dreadful captivity, wherein they have been destroy-

* See 1 King, xvi. 7. & xvii. 4. &c.

† Heb. Peoples.

ed by *thousands*, and *tens of thousands*, yet, should the remnant of them, be among the nations, in the midst of many different people, who will come to war against them ; as a devouring lion among the cattle of the forest, and as a young lion among the flocks of sheep: that is, they shall have the courage, and strength of a lion, to overcome their enemies : for although there should be but one devouring lion among the beasts of the forest, or one young lion among the flocks of sheep, yet shall that one lion, tread down, tear in pieces, and destroy the numerous cattle and flocks of sheep, who have not power to stand before him, even so will Israel overcome those that oppose them ; as mentioned in the prophecies of Ezekiel *, and Zechariah : and therefore, the prophet said, ver. 9. “Thine hand shall be lifted up over thine adversaries, and all thine enemies shall be cut off.” Be not afraid, or terrified because of them ; but lift thine hand against thine adversaries, for all thine enemies shall be cut off of themselves ; even by the sword of every man against his bro-

See Ezek. xxxviii. 21. &c. and Zech. xiv. 3. 12. &c.
ther ;

ther, and the dreadful plagues, wherewith the Almighty will afflict them.

And Abarbanal observes, that the distinction, which the prophet made between *לֵיֹאן*, which denotes, *a full grown strong, and vigorous lion*; and *לֵיֹאן צָעִיר*, *a young lion*; was to shew, that as a full grown vigorous lion, hath power over all the cattle of the forest, such as the ox, the hart, roebuck, fallow deer, &c. over whom he passeth, treadeth down, and teareth according to his will; and the young lion, which hath no such power over the cattle of the forest, is nevertheless so powerful among the flocks of sheep, as to be able to destroy them *at once*, and none be able to deliver them; even so will Israel be among the nations, that will come to war against Jerusalem. That is, some they will overpower, as the lion does the cattle of the forest; and which are the Assyrians, and the other children of the east. And to some of them; i. e. the children of Edom, they will be as the young lion among the flocks of sheep, so as to destroy them wholly, and none be able to deliver them. And therefore, concerning the former, he

said, *thy hands shall be lifted up over thine adversaries*: and in regard of the latter, he said, and all thine enemies *shall be cut off*.

The prophet then proceeds to observe, that, as he had said, thine hand shall be lifted up over thine adversaries, &c. Israel might presume to imagine, that all this victory, will be entirely owing to their strength and prowess; he therefore says, ver. 10. "And it shall come to pass in that day, saith the LORD, that I will cut off thine horses from the midst of thee, and I will destroy thy chariots:" That is, they will not have any necessity for chariots, or horsemen in this war. And after it, they will not have occasion for walled cities, and fortified places; as in ver. 11. "I will also cut off the cities of thy land, and will throw down all thy strong holds." For after that war, there will be *universal peace*; so that there will be no necessity for any such places. And thus says the prophet Zechariah *; "Jerusalem shall be inhabited (as) towns without walls;

* Zech. ii. 4.

— For I will be unto her, saith the Lord, a wall of fire round about." This most sublime image, strongly expresses the protection of the Deity, as will be shewn more at large, when we come to treat of this prophecy of Zechariah.

The prophet farther informs us, that they will not then have occasion for diviners, or soothsayers, to consult them concerning the success of war, &c. as they did aforetime; because the success of this war will solely depend on the assistance of the Almighty, and not on that of any human power. Neither shall they then have any idols, or false worship among them: as in ver. 12, 13, & 14.

"I will also cut off the sorcerers out of thy border*, and thou shalt have no soothsayers. I will also cut off thy graven images and thy statues from the midst of thee; and thou shalt no more bow down thyself to the work of thine hands; And I will root up thy groves from the midst of thee." For they will no

* Heb. *Thy band*: and which properly denotes power, jurisdiction, &c. And is frequently used to denote the coasts, or borders of a country, &c.

more offer sacrifices to idols, save to the LORD only.

The prophet also observes, that when they are without horses and chariots, and in unwall'd cities; and without witchcraft, and forcerers, and all manner of idol worship, then will God destroy their enemies: as in the latter member of ver. 14. & ver. 15. "I will destroy thine enemies: And I will execute vengeance, in anger and in fury, upon the nations which have not hearkened unto me." Who have not hearkened to my Law; for from me this vengeance is to come upon them; and not from the horses and chariots, forcerers, and images.

From the explanation which we have here given of this important prophecy, the following fundamental principles are deducible. First, That all the nations of the earth will be converted to the true faith; will acknowledge the true Unity of God; will serve and worship him; and earnestly desire to be instructed in his Law: as in Chap. iv. ver. 2. "And many nations shall go, and shall say, Come ye, and let us go up to the mountain of the LORD, and to the house of the

the God of Jacob." &c. And which agrees with the *twelfth principle* contained in the prophecies of Isaiah.

Second, That there will then be peace in all the earth : as in ver. 4. " Nation shall not lift up sword against nation, neither shall they learn war any more." And which agrees with the *thirteenth principle* of the prophecies of Isaiah.

Third, and fourth, is the future redemption and salvation of Israel ; and the return of the ten tribes : as in ver. 6. " In that day, saith the LORD, I will gather her that haltereth, and her that is driven out will I assemble," &c. And which agrees with the *third and fourth principles* of the prophecies of Isaiah.

Fifth, That the kingdom shall return to the house of David, and Jerusalem : as in ver. 8. and Chap. v. ver. 2. " And the former dominion shall return, (even) the kingdom, to the daughter of Jerusalem.— And thou Bethlehem-Ephrathah, &c.— Out of thee shall come forth unto me, (he who is) to be ruler in Israel : " And which agrees

agrees with the *tenth principle* of the prophecies of Isaiah.

Sixth, that there is a certain, and determinate period for the redemption of the nation : as in ver. 3. “ Therefore will he give them up, until the time when she that bringeth forth hath brought forth :” And which agrees with the *sixth principle* of the prophecies of Isaiah.

Seventh, The punishment of the nations; as mentioned Chap. iv. 13, and Chap. v. 15. “ And thou shalt beat in pieces many people *; and I will devote their gain unto the LORD, &c.—I will destroy thine enemies, And I will execute vengeance in anger, and in fury, upon the nations which have not hearkened unto me.” And which agrees with the *first principle* of the prophecies of Isaiah.

Eighth, The vengeance which God will take on Edom in particular; as in Chap. v. 1. “ Now cut thyself, O daughter of troops †: he hath laid siege against us :” And which agrees with the *second principle* of the prophecies of Isaiah.

* Heb. Peoples.

† Of a troop.

Now,

Now, it is manifest from all history, that none of those great and important events were accomplished at their return from Babylon: or during the continuance of the second temple: for the ten tribes were not restored: the kingdom did not return to the house of David. Neither have all the nations been brought to the knowledge of the *true Unity* of God, and earnestly desired to be taught his law. Besides, no such *universal peace*, as is here described by the prophet, hath ever yet taken place in the world, as above shewn: much less can we say, that they were accomplished, by, or in Jesus; as is clear from the whole history of his life, while on earth; and the history of the Christian Church since his death: consequently, he could not be the promised Messiah here spoken of,

As to what some Christian writers assert, that those great and important promises, are to be accomplished at the second coming of Jesus, is futile; as I have shewn at large, Vol. I. page 130. Much less can they be accommodated to the spiritualizing scheme of the Christians. From all which, it is

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clear to demonstration, that those glorious promises, especially, that *universal peace* and *tranquillity*, that is to reign among the whole race of mankind ; remain to be accomplished, and will certainly be accomplished at the restoration of the *whole nation*, by the hands of the true Messiah Ben David ; whom God in his great Mercy, may be pleased to send speedily, to redeem his chosen people, as he so often hath assured us. Amen.

END OF VOL. III.

